

№ 9708

10

X77

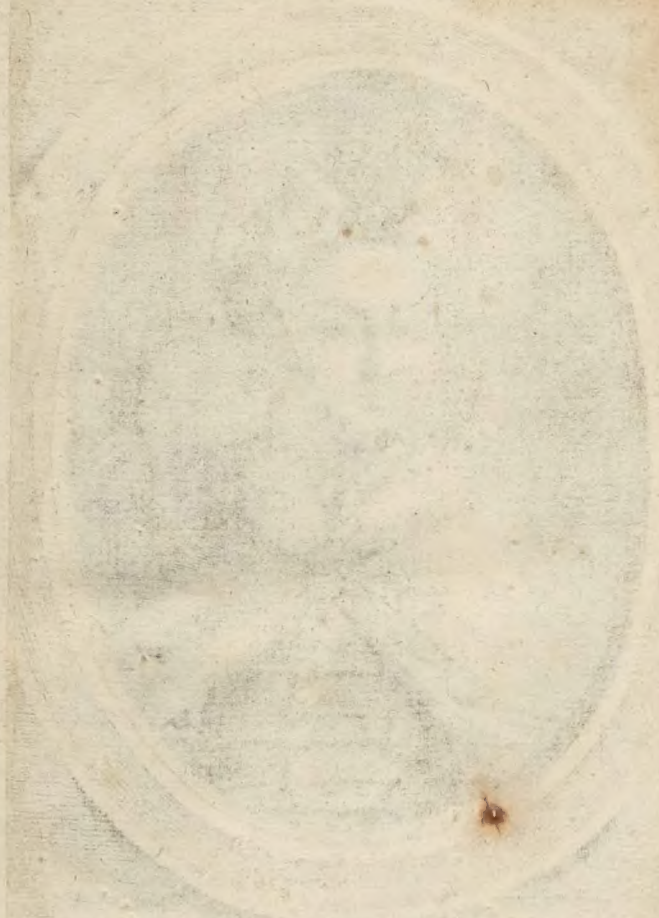
233,883.

Biblioteka Jagiellońska



stdr0015483

№ 9708



THE UNIVERSITY OF CHICAGO
LIBRARY
CHICAGO, ILL.
1900



Peter Alexiovitz the present
Grand Czar of Moscovie

Anno ætat. 27.

THE
Antient and Present STATE
OF
MUSCOVY,
CONTAINING
A Geographical, Historical and Political
ACCOUNT
Of all those
NATIONS and TERRITORIES
Under the JURISDICTION of the
Present C Z A R.

With SCULPTURES, and a New MAP.

By J. C. M. D.

Fellow of the *Royal Society*, and a Member of the
College of Physicians, LONDON.

L O N D O N,

Printed for *A. Roper*, at the *Black Boy*; and *A. Bosvile*,
at the *Dyal*; both over against *St. Dunstan's Church*,
in *Fleet-street*, MDCXCVIII.



1137052

To my Honoured Friend
Sir *EDMUND WARCUP*,
Of *OXFORDSHIRE*, K_r.

I Am fully perswaded there is a certain Sympathy betwixt Travellers. As for my part, I am very free to make this ingenious Confession, that as the first motive of my courting your acquaintance, was the extraordinary Character you had acquired in your Travels abroad; so the History of *Italy*, wherewith you have obliged the World some Years ago, did raise in me a certain Ambition of being received among the number of your Friends. The congruity there is betwixt all Histories, tho' of different Nations, and far distant Countries, will be, I hope, a sufficient Plea for this Address to you; 'tis true, this Relation will not afford the same variety of beautiful Structures, Gardens, Statues and other Niceties as that of *Italy*; nevertheless the more remote the Manners, Religion and Policy of the *Muscovites* are from other Nations of *Europe*, the more abstruse their History and surprising in the event, among a Nation guided for the most part merely by instinct, and consequently hurried on to one extreme or another, the

A 2 more,

The Epistle Dedicatory.

more, I say, they may deserve our particular observation at this juncture of time. But besides this motive peculiar to my self, there are also several other Obligations, for which, by the general acknowledgment of all true *English* Men, your Native Country stands indebted to you, and never ought to be Buried in Oblivion. The early Proofs you gave at your younger Years, both of your Capacity and Readiness to serve your Country, in the Treaty of the Isle of *Wight*, in the Year 1647. and 1648. were the fore runners of a long Concatenation of Services, you and your Family have since heaped upon the Kingdom of *England*. There are as yet many living Testimonies of your successful endeavours in the Restoration of K. *Charles II.* of Blessed Memory; and, as the University of *Oxford*, shew'd their readiness in acknowledging your Services to the Publick, by investing you in the Year 1670. with the Dignity of a Doctor of the Civil Laws, *in honorem Principis Auriaci*, now our present King; so, it was questionless, both upon the score of your Merits and Ability, that by the particular Commands of his then Majesty, and Privy Council, and the Lords Spiritual and Temporal in Parliament Assembled, you were appointed for the searching into, and prosecuting the Discovery of that most horrid Popish Plot, carried on against the

Life

The Epistle Dedicatory.

Life of K. *Charles II.* and the Government. I will not enlarge my self here upon the singular Benefit the Government received at that time by your Care and Vigilancy, to your no small charge and hazard; the publick Testimonies, and reiterated Recommendations to his then Majesty, from the House of Peers, are sufficient Evidences of these Eminent Services, you did to the Government; during the prosecution of that Conspiracy: But there is one thing more, which, in my Opinion, ought before all others, not to be pass'd by in silence; I mean your continuance in *Westminster*, during the greatest Plague *England* ever felt. What could be a more evident proof of your undaunted Courage and entire Devotion to the service of your Native Country, than to tarry at a time of so eminent a Danger, in the midst of a great many Thousands expiring round about you; where in Conjunction with Sir *Edmund Bury Godfrey*, you were appointed by His then Majesty's Commission, to take care in Quality of Justices of Peace, of the Out-Parishes, to the great Satisfaction of the Publick. Your two Sons Col. *Lenthall Warcup*, and Capt. *Edm. Warcup*, at the Unfortunate, but Glorious Day of Battle at *Steenkirke* in *Flanders*, in the Year 1693. gave such illustrious Demonstrations, of being true Inheritors of your Courage and Love to their Native Country.

The Epistle Dedicatory.

try, that their fall was generally lamented, and their Names have ever since been placed in the most Honourable Remembrances of all those who esteem it a Glory, to Sacrifice their Lives for the Defence of their Country. Being confined to the compass of a Letter, I am forced to deprive my self of the satisfaction, of giving the due praises to their Memory, but in lieu of them, I will offer to their Names as a perpetual remembrance of their Bravery the following Words of the Honourable Sir James Vernon; *There was never (said he, speaking to you, of your Sons) a Battalion behaved themselves better, than that which your Son commanded; nor any Officer so universally regretted as he was: And I do not doubt, but your younger Son would have trod his Brother's Foot-steps, had he not soon after met with the same Fate. They have given (continues he) the best Account of the Life they received from you: And I, who have a more numerous Stock of Sons than yours was, know not what better to wish for them, than that they may run the same Hazards, in the same Cause; and may be so loved, and so missed. Thus, recommending my self to the Continuation of your Friendship, I rest,*

SIR,

*Your most Faithful, and
Humble Servant,*

J. CRULL. Med. D.

THE PREFACE.

Amongst a great many other Advantages, which the English Nation enjoys under the Auspicious Reign of His present Majesty, the Influence this Crown has in Foreign Affairs, may be look't upon as one of the most considerable, whether in respect of the Honour, or Benefit, which is from thence derived to the Generality of the People of England. For, whereas our Intestine Broils, and the Carelesness of the two preceding Reigns, had render'd the Interest of this Island almost as much divided from that of other States of Europe, as it is separated from the Neighbouring Countries by the Ocean, it must be acknowledged, that it is chiefly owing to the incomparable Valour of His present Britannick Majesty that the English have re-gain'd their Ancient Reputation abroad; and that in so eminent a Degree, that even the most potent Princes, in far distant Countries, looking upon this Kingdom

The Preface.

dom as one of the most considerable in Europe, shew a more than ordinary Deference to His Majesty of Great Britain. It is, without Question, upon that Score, we have seen so lately one of the greatest Princes in the World leave, for some Time, his own Country, and, maugre the Tedioufness of so great a Journey, came to visit this Island. As I am well assured that this Journey of His present Czarrish Majesty is without a Parallel in the Russian Empire, so it was that which gave the first Opportunity of engaging my Thoughts in the following Treatise. I was not insensible there were many Obstacles to be surmounted, in an Undertaking of this Nature: And I was not ignorant, that the Want of Learning, and the Natural Propensity of the Muscovites in general to Jealousie and Secresie, would render it, at least, very difficult, if not quite impracticable, to give an exact Account of so vast an Empire, composed out of several Nations, distinguished in their Languages, Religion and Manner of Living. These Considerations were so prevailing with me, as to check my first Inclinations, in hopes that some Body or another would lay hold on so favourable an Opportunity of giving a true Description of a Country which has been but superficially known hitherto in England.

But perceiving that no Body would venture to engage himself in the Design, I took a Resolution

The Preface.

Resolution to undertake the Task, though never so difficult, rather than to let slip so seasonable an Opportunity, as offered it self, by the Arrival of His present Czarrish Majesty in England, of giving the Publick the best Account I could of the Russian Empire. The Vastness of its Territories (a great many whereof are quite unfrequented by Strangers) did put me under an absolute Necessity of having Recourse to those of several Nations in Europe, that have had the Opportunity of Travelling in Muscovy. For, as I was fully resolved to insert nothing in this Treatise, but what I had received upon the Credit of those that had been Eye-Witnesses of their own Relations; so I was obliged to consult the Travels, and most especially the Embassies, of the English, Germans, French, Dutch, and other Nations, into those Parts. And, for as much as it is obvious, that scarce ever any one Foreigner did visit one half of this spacious Empire, I was put under an indispensable Necessity of supplying the Defects of one, with the Relations of others, who had (according to their several Occasions) taken different Roads in their Travels through Muscovy. But here it was, I found my self engaged in these Difficulties, which were not easie to be surmounted: For, in comparing the several Relations of different Persons, and Nations, I found it a very difficult Task to reconcile,

The Preface.

in some measure, the various Descriptions of Places, especially in what relates to their Situations and Distances; occasioned, doubtless, by the most stupid Ignorance and Jealousie of those Muscovites from whom they had received their Intelligence. The History of Muscovy it self, even that of the last Age, is entangled in such Perplexities, in point of Chronology, that some of the best Historians of our Age (whom I will forbear to name) have been surpris'd into some Mistakes of this nature. For the rest; As the Manners and Customs of the Muscovites, as well as their Religion and Policy, are very different from most other Nations in Europe; and either not at all, or, at least, but superficially known in these Parts; so the ensuing Relation may, in all probability, serve, not only to instruct, but also to divert the curious Reader. I must confess, the present Muscovian Empire might well have deserved a Treatise suitable, in Bulk, to its vast Extent: But the Eagerness which most of my Friends shewed in the Publishing of it at this Season, oblig'd me to contract it into as narrow a Compass as the Matter would allow of: Which, as it has been done with all the Brevity imaginable; so I have been very careful in not passing by any thing of Moment, which I believed might be material, and tend to the Satisfaction of the Reader. It was for this Reason also, I
thought

The Preface.

thought it most expedient to divide the whole into two distinct Volumes; the first of which contains a Description of those several Nations, and vast Territories, under the Obedience of the present Grand Czar of Muscovy; together with their Laws, Customs, Manner of Living, Religion, and Policy: With an Account of the Origin of the Russian Empire, and its Increase, till the Death of that famous Tyrant John Basilovits, towards the Latter End of the last Age. But the various and most surprizing Revolutions, which, after the Death of this Grand Tyrant, happen'd in the Muscovian Empire, either in Consideration of their various Vicissitudes, or the Strangeness of their Events, surpassing not only what former Ages have deliver'd of this kind, but hardly to be parallel'd by Posterity, I reserved the full and exact Relation of them to the Second Volume; with a Continuation of the Muscovite History, and the whole State of Affairs, from the Year 1613, (when the Family of the present Czar first ascended the Throne,) till the Arrival of His Czarrish Majesty in this Kingdom.

THE

ERRATA.

Page 7. line 24; for 50000. read 60000. p. 29. l. 6. f. *great*, r. *some*. p. 45. l. 20. f. *be*, r. *is*. p. 49. l. 2. f. *two*, r. *no*. p. 55. l. 15. f. *pice*, r. *piece*. p. 61. l. 13. f. *found*, r. *forc'd*. p. 62. l. 14. f. *hawing*, r. *being*. p. 65. l. 13. f. *Impostor*, r. *Imposture*. l. 23. f. *Impostor*, r. *Imposture*. p. 81. l. 19. f. *often*, r. *Use of a*. p. 83. l. ult. f. *as*, r. *which*. p. 92. l. 2. f. *before*, r. *but*. p. 100. l. 34. f. *some other of their Customs*, r. *some of their other Customs*. p. 101. l. 28. f. *Nest*, r. *Stye*. p. 108. l. ult. f. *what*, r. *which*. p. 110. l. 31. f. *or*, r. *or*. p. 329. l. 36. f. *again*, r. *against*.

AN ACCOUNT OF THE Antient and Present State OF Muscovy.

CHAP. I.

*Of the Territories belonging to the Grand
Czar of MUSCOVY.*

Muscovy was formerly the Name properly belonging to one Province only, of the *Russian Empire*, of which *Musco* is the Capital City. But, as it is observable in *France*, that the Province of that Name has communicated its Name, and includes all the rest of the French King's Dominions, so *Muscovy* comprehends now adays, all those vast Provinces under the Grand Czar's Obedience. This vast Country (a Part of the *Antients Sarmatia Europaea*) was heretofore

tofore known by the Name of *Roxolania*, *Russia*, or *White Russia*, from whence the Name of *Russians*, given to the *Muscovites*, has its derivation. It is without question the greatest Empire of all *Europe*, its length being near Six Hundred, and its breadth tends it self to the *Frozen Sea*, beyond the *Artique Circle*; on the East it hath the River *Oby*, on the South the *Crim* and *Precoptian Tartars*, and towards the West it borders upon *Poland*, *Livonia*, and *Sweden*; its whole extent being from the 46 to 66 degrees of Latitude, and from the 55 to the 80th. degree of Longitude; Considering the vast distance of the several Provinces which compose this great Empire, it is easie to be imagined, that of necessity there must be a great difference as to the length of Days, Heat and Cold, and no small variety of Seasons, Soil and Fruits, according to their several Climates, of which we shall have occasion to say more hereafter, when each of them will be treated of in particular. Nevertheless it is generally excessive Cold in the Winter, and the Heats in the Summer, during the space of two or three Months, very intense and violent. The Country is generally flat and Sandy, full of Trees and Woods, so that *Muscovy*, in a manner, appears to be one continual Forest, irrigated by a great multitude of Lakes and Rivers, which renders it incomparably pleasant in the Summer, and extremely commodious for Travelling and Trading in the Winter.

The Lakes most remarkable for their bigness, are, 1. *Ivanofera*, which is as much as to say, *John's Lake*, is situated in the great Forest of *Epiphonow*, in the Province of *Resan*, 500 English Miles long. 2. *Bielefsera*, near 50 Miles in compass. *Ilmin*, or *Ilmen*, 200 Miles long, and as many broad, near the City of *Novogorod Peliki*. Towards the West, near the Confines of *Finland*, there are two more, not far distant from one another, and of great extent, the first is called *Ludoga* or *Ladoga*, which contains several small Islands, and great store of Fish, its

Compass

Compass being near 300 Leagues, The second is called *Onega*, near 250 Miles long, and 80 broad; besides a great many others not to be mentioned in this place, there being so prodigious a number of Lakes and Brooks all over *Muscovy*, that scarce four or five Leagues can be travelled there without seeing some of them on all sides.

It is particularly observable in *Muscovy*, that most of its Rivers, even those of the first Rank, take their original from Lakes. The River *Volga* it self, the biggest in *Europe*, if not in the World, owes its first off-spring to a Lake, call'd *Fronom*, in the Province of *Roscovie*, and derives its name from another Lake, at some few Miles distance from the former, called *Volga*, through which it passes, and after having traversed many Provinces, and received a great number of small Rivers, it disembogues near *Astrachan* into the *Caspian Sea*. The next considerable River is the *Boristhenes* or *Nieper*; it takes its source in the same Province of *Roscovie*, where the *Volga* does, and discharges it self into the *Euxine Sea*. The River *Oby* taking its source from the Lake *Catisco*, traverses the Desarts of *Tartary*, from South to North-west, and having served as a boundary betwixt that Country and the *Muscovian Territories*, discharges it self into the *Frozen Sea*. Besides these, there are two considerable Rivers of the same name, called *Duina*, (i. e.) *Twain* or *Two*, the first being the confluence of two Rivers, viz. of the *Jagel* and *Sucogna*, disembogues into the white Sea, near the famous City of *Archangel*. The second, *Duina*, owes its name and off-spring to a Lake of the same Name, a few Miles distant from the *Boristhenes* or *Nieper*, and falls about four Leagues from *Riga* in *Livonia* into the *Baltique*. Not to mention here the Rivers of *Mosca* and *Occa*, and others of less note, where-with this Country is stock'd, which for the most part loose themselves either in the *Volga*, or in the other abovementioned Rivers, and will be more particularly taken notice of in their proper places.

Muscovy divided in four Parts
 The Territories under the obedience of the Czars of Muscovy, are commonly divided into four several Parts. The first is the Northern Muscovy, bordering on Sweden, which contains seven very large Provinces, viz. The Muscovite Lapland, Dwina, Pleskum, Kangapol, Wologda, Neogorod Veliki, and Biela Osera.

The second Part is the Northern Muscovy, bordering on the Tartars, divided into sixteen Provinces, viz. that of Candara, Juhora or Juhorski, Nem-Holland, near the Stright of Nassaw or Weigats, Petzora, Odara, Ostliou, Perniski, Wiatka, Wachinas, the Principalities of Bielski, Smolensko and Seueria, or Neogorod Seuerki; part of the Palatinate of Kiow, the Dukedom of Kraina, and lastly, the Province called Pole. Besides which, it contains three different Sorts of People, called Czeremissi Logovoi, Czeremissi Nagorni, and the Mordwates.

The third Part is, that of the Southern Muscovy, comprehending ten very large Provinces; viz. that of Muscovy, properly so called, the Dukedom of Worotin, Rezan, Welodi, Jaroslom, Sasdel, Rostow, Twer and Rescow, besides the Province of Nise-Neogorod.

The fourth and last, is the Muscovian Tartary, divided into nine Parts, viz. into the four Kingdoms of Astrachan, Bulgar, Casan and Siberia, into the four Provinces of Lucomoria, Loppia, Pegahorda, and Jazualhabordo, the ninth Part containing eight different Sorts of People, viz. the Samoyedes, Tingoefes, Vigulei, Scibanski, Tustionski, Calami, Hugenetski, and Tartars-Cornubii.

Formerly the Sovereigns of Russia bore the Title of Great Dukes; but, since they have extended their Conquests among the Neighbouring Tartars, the Russians salute their Princes, with the Title of Weliki Knez, that is, Great Lord; in imitation of the Turkish Grand Seignior; and that of Czar, or his Czarish Majesty. And tho' the Word Czar in the Russian Language, signifies as much as a King, the Russians

Russians nevertheless, having understood, that the Chief among the Christian Princes of Europe, is stiled by the Name of Kayser (derived from the Name of him, who laid the first Foundation of the Roman Monarchy) the Great Duke's Interpreters make use of the same Word, when they recite their Master's Titles, the affinity which is in the sound of the two Words of Casar and Czar, having questionless furnished them with an Opportunity, to commit this wilful Mistake in Etymology. The Arms which they make use of in their Great Seal, ever since the Reign of that Famous Tyrant John Basilovitz, are likewise made in imitation of the Roman Emperours, viz. A double-headed Spread-Eagle (the Wings only somewhat less than the Imperial Eagle) having on the Breast, in an Escutcheon, one on Horseback, fighting with a Dragon, representing, as they say, the Archangel, St. Michael, in the same manner, as in these Parts we used to represent St. George. Above and betwixt the Eagles-heads are three Crowns, viz. that of Muscovy, and the two Tartarian Kingdoms of Casan and Astrachan. The whole Title of the Muscovian Czars runs thus: Great Lord, Emperour and Grand Duke, Conservator of all the Great, and Little, and White Russia; of Muscovy, Keavie, Volodimerie, Nofgorod, Emperour of Casan, Emperour of Astrachan, Emperour of Siberia, Lord of Pscoe, Great Duke of Lithuania, Smolensko, Twerco, Volinsko, Podolsko, Ughorsag, Pernisco, Veatsco, Bolgarisco, Sec. Lord and Great Duke of Nofgorod in the lower Countries, of Chernigo, Resansco, Poloisco, Rostofco, Yerostofco, Beloozarsco, Ondorsco, Obdorsco, Condinsco, Wetepco, Mstisclaaco, and all the Northern Parts; Lord of the Country of Twerco, of Caralinsco, and of Gruzinsco; and of the Country of Cabardinsco; of the Dukes of Cercasco and Igorisco; Lord and Monarch of several other Dominions, and Provinces, East, West, and North, which are his Inheritance from Father to Son. Most of these Provinces being of a vast Extent, and all of them

them (except very few) in the possession of the *Czars* of *Muscovy*; it is manifest, that, whether, in respect of the vast Extent of their Empire, or in regard of the absolute Power they have over their Subjects Lives and Fortunes, they may be parallel'd at least, if not prefer'd, to the Emperour of the *Turks*.

CHAP. II.

Of the Southern Muscovy in particular, with a Description of its Chief Cities.

M*uscovy*, as has been mentioned in the foregoing Chapter, being commonly divided into four Parts, viz. in the two Northern Parts, bordering on *Sweden* and *Tartary*, the Southern *Muscovy*, and the *Tartarian* Kingdoms, under the Obedience of the *Russian* Empire; we will in this Chapter treat of the Southern *Muscovy* in particular, reserving its more Northern Provinces to the following, and the Description of the *Tartarian* Kingdoms of *Astrachan*, *Casan*, *Siberia*, and other *Tartarian* Countries, to the Fourth and Fifth Chapters. The Southern *Muscovy* comprehends ten Provinces. The first is the Province of *Muscovy*, properly so called; which has communicated its Name to the whole Empire; it is a flat Country, beautified with great store of Forests (most of them of Firrs and Beech-trees) Lakes and Rivers, abounding in every thing requisite for the Sustenance of Human Life; the Forests abounding with Honey, and all sorts of Game, as the Plains do with Grass and Corn, and the Rivers and Lakes furnish the whole Country with a prodigious quantity of all sorts of Fish, except Carps, which are not to be found here, or if they are in some places, they eat harsh, and are quite neglected in a Country where they have such store of the best Fish in the World.

The

The Capital City of this Province is *Musco*, the Metropolis of the whole Empire, to which it has given its Name; as it has derived its own from the River *Moska*, which passes through and divides that part of the City, called *Strelitza Slavoda*, from the rest, and after having received the two small Rivers of *Neglina* and *Yagusa*, and joined its Current with the River *Occa*, falls afterwards into the great River *Volga*. It is situated in a very fair Plain, betwixt the three above-mentioned Rivers; its Figure is almost Circular, containing in its Circumference Fifteen or Sixteen Miles at least, tho' by reason of the Conflagrations which frequently happen in this City, both its form and extent do not continue many Years in the same condition. It lies almost in the Centre of the whole Empire, being at an equal distance from the Frontiers, which on either side are above 600 Miles. Its Elevation is 55 Degrees and 36 Min. Latitude: Its Longitude 66 Degrees. Before the *Crim Tartars* in the Year 1571 destroyed it, and the *Poles* burnt it to the Ground all but the Castle, in the Year 1611. it was doubtless much bigger than it is now; nevertheless, there being by computation numbred near 50000 Houses; this, with the largeness of its Streets, and the Intervals betwixt the Houses, makes it one of the greatest and most considerable, tho' not the most Populous Cities of *Europe*. The City of *Musco*, like most of all the other Towns in *Muscovy*, is built all of Wood, except the Palaces of Persons of the first Rank, some Churches and Chappels, and the Houses of some very Rich Merchants, which are of Brick or Stone, it being the general Custom throughout all *Muscovy* to build their Houses of Wood, made up of Beams and Cross-pieces of Firr, laid and joyned one upon another, the vacuities being fill'd up with Moss; they are covered with Barks of Trees, upon which they sometimes lay another covering of Turffs, the better to defend themselves against the Injuries of the Winter-Season. The Streets of the City of *Musco* are very spacious,

B 4

and

A. Description of the City of Muscovy.

Muscovy, properly so called.

and handfom enough in dry Weather, but after the least Rain very dirty, and would for some time of the Year be rendred quite unpassable, were it not for the great quantity of Firr Poits, which being laid cross the Streets like a Bridge, serve instead of a Pavement. The combustible Matter, of which their Houses are composed, together with the carelessness and disorderly House-keeping of the *Muscovites* (they being much given to Drunkenness) makes their Houses very subject to the mischances of Fire. In the City of *Musco* there are certain Intervals left from place to place, and the sooner to quench the fury of the Flames, the Guards and Watch in the Night-time carry Poll-axes; wherewith they instantly break down the next adjoining Houses to those that are on fire. Notwithstanding all these precautions, there is seldom a Week without some damage done by Fire, which however the *Muscovites* are the less disturbed at, by how much more common it is, and may be repaired without any considerable Loss to the Owners; their Furniture consisting commonly of a few Benches only (which also serve instead of Beds) and some Earthen or Wooden Dishes; And as for their Houses, they are almost as soon repaired as lost, there being a certain Market without the white Wall of this City, where at a very easie rate (Wood being so over-plenty in this Country) they buy a Houie of what bigness they please, ready built, which, in a little time is taken down, and transported to the Place, where the other House stood before.

Musco divided into four Quarters.

Cataygorod, or the Mid-City.

The Castle of Musco.

The whole Body of this great City is divided into four distinct Quarters or Circuits.

The first, which the *Muscovites* call *Cataygorod*, or the Mid-City, is situated in the centre of the others, being divided from the rest by a Brick Wall, called *Cresne Stenna*, or red Stone, and surrounded almost by the two Rivers of *Misca* and *Neglina*, the first passing by it on the South, and joyning with the latter on the North-side behind the Castle. The Castle of the Grand Dukes, called *Cremelena* by the

Russians,

Russians, takes up near one half of it, being at least two Miles in circumference, and very well fortified with a triple strong Wall, very well mounted with Cannon, and strengthened by a very good Ditch. The Palace it self stands at the further end of the Castle, next adjoining to that of the Patriarch, being built of Stone after the *Italian* manner, about Fifty Years ago; notwithstanding which, the *Czars* used, during the Winter-Season, to eat and to sleep in some Apartments made of Wood, as being less moist than the others. Besides that, there are several *Boyars*, who have great Places at Court, and live within the Castle in very fair Houses of Stone; there are several Convents of Monks and Nuns, and near Fifty Churches and Chappels of Stone, the chiefest of which are those of St. *Mary's*, St. *Nicholas*, and that of St. *Michael*, Famous for the Tombs of the Great Dukes of *Russia*. Among a great many other Steeples, which adorn these Churches, and are all covered with Copper, and large Crosses gilt on the top of them, which being burnished by the heat of the Sun, gives them a Resemblance of Gold at a distance, two are most particularly worth taking notice of, being both in the centre of the Castle; The first, called *Juan Welike*, or *Great John*, was built by Czar *John Basilovitz*, standing by it self, covered with Copper gilt, its height being computed to be near the same with that of St. *Mark's* in *Venice*. The second is only Remarkable for its Great Bell, which being not to be managed, but by the hands of Thirty Men, is seldom made use of, but on great Festivals, and to honour the Entrance or Audiance of a great Ambassador. There are also within the compass of the Castle kept several of the Courts of Justice, the Exchequer, and the Grand Magazine of Provision and Ammunition. Immediately without the Gates of the Castle Walls, is a very fair Church on the South side, called St. *Trinity*, or *Jerusalem*, which appeared so extraordinary a piece of Architecture to that great Tyrant *John Basilovits*, that, as soon

soon as it was finish'd, he caused the Architect's Eyes to be pull'd out, to prevent his attempting any thing like it hereafter. The Castle is faced by a very fair spacious Place, the chief Market of the whole City, and place of Resort, not only for Buyers, but for Persons of all degrees, even to the very Slaves. The midst of it is taken up for the most part with Sempstresses Shops, and good store of other Women-Traders, who, under pretence of selling Rings, set with Rubies and Turquoises, endeavour to vend their hidden Commodities. But, what is the most regular and beautiful, is, that each particular Street leading to this Market-place, has a certain Trade allotted by it self, so that the Mercer does not intermingle with the Woollen-Draper, nor the Linnen-Draper with the Goldsmith, Furrier, Taylor, or Shoemaker, but every Trade having its proper Station, the Buyer may, with the greatest conveniency in the World, in an instant, cast his Eyes upon such Commodities, as will serve his occasion. It ought not to be forgotten here, that the Painters have none of the meanest Station among the rest here, for their Employment being to furnish the *Muscovites* with the Images of Saints, they deal with their Chapmen by way of Exchange, or Trucking, where they are sure to make their own Market; for a *Muscovite* looking upon it as a point of Conscience, to buy or bargain for a Saint, seldom refuses the Painter's demand. The remaining part of this inner Circuit or Quarter of the City is taken up with the Houses of the Principal Merchants, besides those of some *Knez* and *Muscovian* Lords.

The Second Quarter, which includes the First in a Semicircle, is called *Cziargorod*, or the City Royal, the little River *Neglina* passes through it, being enclosed in a particular Wall, called *Biela Srenna*, or the White Wall. Here is the Arsenal, and the Place called *Poggana*, appointed for the Casting of Guns and Bells, in which the *Muscovites* are not behind-hand with any other European Artificers. In this part also live a great many *Knez*, Lords, and Gentlemen,

Cziargorod, or the Royal City.

lemen, besides a prodigious number of Traders of all sorts; the rest is fill'd up with Butchers, Bakers, Drinking-Houses, Corn-Chandlers, Meal-shops, and the Grand Duke's Stables.

The Third Quarter, which running from the East all along the North-side to the West, includes the Quarter of *Cziargorod*, is called *Skorodom*, the Quarter of little River *Jagnsa* runs through it, and afterwards falls into the River *Mosca*. In this Quarter is the above-mentioned place for selling and buying of Houses.

The Fourth and Last Circuit is that called *Strizha Slavoda*, or the Suburbs of the Musqueteers, belonging to the Great Duke's Guards, who have this part of the Town assigned them for their Place of Abode. It lies on the other side of the River *Mosca*, Southly from that part of the City, called *Cziargorod*; its Ramparts and Bastions being all of Wood, were design'd against the Irruptions of the *Tartars*.

Musco is inhabited not only by *Muscovites*, but also by a great number of *Tartars*, *Persians*, and *Greeks*, the latter being most agreeable to the *Muscovites*, both in Religion and Manners, are prefer'd by them before all other Strangers. They allow nevertheless the publick Exercise of Religious Worship, not only to the *Lutherans*, and other *Protestants*, but also to the *Turks*, *Persians*, and *Tartars*, except the *Jews*, and formerly the *Roman Catholics*.

There is a large *Slaboda* or Suburb without the City Gate of *Prokoski*, called *Nova Inasemska Slaboda*, where most of the Foreign Christians live together, every one according to their own Country Fashion, in which place the *Germans*, *English*, and *Dutch*, &c. do most commonly reside. Besides the Grand Duke's Palace and the Castle, that, which appears most beautiful to the Eyes of Strangers, is the great number of Churches and Chappels in the City and Suburbs of *Musco*, of which their being Two Thousand in number (every Lord having his private Chappel, and each Street, one at least, some two

The Suburb called Nova Inasemska Slaboda.

two or three) built of Stone, and of a Circular Figure, whose Steeples being all covered with Copper, make a most glorious glittering show at a distance, especially if you happen to approach the Town in a bright Sun-shiny day.

The next City of Note in this Province, is called *Columna*. *Columna*, situated on the right side of the River *Mosca*, about 70 *English* Miles distance from the City of *Musco* by Land, it being near Seventy Miles by Water. It is of a considerable bigness, and environ'd with a very fair Stone Wall and Towers; (a thing not very common in *Muscovy*) it is the Residence of a Weywode, or *Russian* Governour, which shews it to be one of the most considerable of the Province. It is to be observed, that there is but one Bishop in all *Muscovy*, who keeps his Residence in this City. But what is most Remarkable here, is, that about three Miles above this Place, near the Convent of *Kolutin Serge Monastir*, founded by one *Sergius*, (a great Saint among the *Muscovites*.) The *Mosca* falls into the River *Occa*, which coming from the South, is not only much larger and broader than the former, but having, besides that, on both sides a Noble Country, very populous and fruitful, and a great number of fair Oaks on both shores (which are look'd upon as a Rarity in *Muscovy*) renders it the most delightful in the World. Two days Journey from *Columna*, near the Borders of the Province of *Rhesan*, is the City of *Perebla* or *Preski*, seated upon the very Banks of the River *Occa*, at 42 Degrees 42 min. Elevation, being governed by its particular Weywode or Governour. There are also in this Province some others less considerable, which for brevity's sake we must pass by in silence.

The second Province of the Southern *Muscovy*, is the Province of *Werotin*, having borrowed its Name from the Capital City of the same Name; besides which, it has two Cities more, the first called *Croom*, the latter *Arvel*, all three of them so inconsiderable, as not to deserve a particular Description here.

The

The third Province is, the Dukedom of *Rhesan*, betwixt the two Rivers of *Don* and *Occa*, lying Southward from *Muscovy*, from which it is divided by the River *Aka*, being one of the most fruitful Provinces of all *Muscovy*, abounding in Wheat, Honey, Fish, and all manner of Venison and Fowl. Its Capital City is called likewise *Rhesan*, formerly a very considerable Place, which had given its name to the whole Province; but was in the Year 1568, totally destroyed, as was the greatest part of that Dukedom by the *Crim-Tartars*. The Great Duke having taken into Consideration the Fertility of the Country, all along the River *Occa*, which from thence extends its self to that great Trench, which serves for a Fence against the irruptions of those Barbarians on that side; and having got together, the dispersed Inhabitants, and furnished them with Materials, he ordered the building of a new City, at forty Miles distance from the former, which is called *Perebla Resinski*, because a great many Inhabitants of the City of *Perebla*, heretofore mentioned, came hither to settle themselves; Notwithstanding which, the old City of *Rhesan*, retains to this day the Honour of being the Seat of an Arch-Bishop. Besides which, this Province has also the Cities of *Domkagorod*, *Corsira* and *Tulla*, the latter being situated upon a River of the same Name.

The fourth is the Province of *Wolodimer*, formerly the Chiefest of whole *Muscovy*. The Capital City had its name from its first Founder, Prince *Wolodimer*, who lived in the Year 928, and was from thence communicated to the whole Province, which is situated in the most fruitful Country of all *Muscovy*, above 150 Miles Eastward from *Musco*, between the two Rivers of *Occa* and *Volga*. This City, which is situated near the River *Clesna*, was for a considerable time the Residence of the Great Dukes of *Muscovy*, till the Imperial Seat was transferred to *Musco* by Prince *Daniel Michaelovits*, since which time, it is much decayed from its former Splen-

Cassinon
and Mord-
wa.

Splendor, the Ruins of its Walls and Houses, being undeniable demonstrations of its former Greatness. Unto this Province are annexed the two Tartarian Principalities of *Cassinon* and *Mordwa*; The Capital City of the first is *Cassinogord*, situated on the right side of the River *Occa*, as one comes from *Musco*, surrounded with a great many goodly Villages and Monasteries, most pleasantly seated among the Woods. The chief City of the second is *Mordwa*, being inhabited partly by Muscovites, partly by Tartars; but altogether under the Subjection of the Grand Duke. It is situated on the left side of the River *Occa*; the River *Clesna*, which comes from *Wolodimer*, falls into it, at about 10 or 12 Miles distance.

Niseno-
vograd.

The fifth Province is *Nisenovogorod*, having received its Name, (as most others in this Country) from its Capital City, called *Nisenovogorod*: This City being built at the conflux of the two Great Rivers *Occa* and *Volga*, at 56 degrees 28 min. near 500 Miles distant from the City of *Musco* by Land, and above 700 by Water, received its Name from the Famous City of *Novogorod*, the Inhabitants of which were by Order from the Great Duke *Basili*, translated to this Place. It is true, it falls far short in bigness of what the City of *Novogorod* was in former Ages; nevertheless it has very strong Towers and Walls of Stone, and the Suburbs exceed in bigness the City it self, being near three Miles in circumference, and inhabited by Tartars, Muscovites, and some Dutch, the most of them Merchants; the latter of which have here a *Protestant* Church, whereas the City is for the most part taken up with Military Officers, Victuallers, Suters, &c. being all under the Government of a *Weywode*. The next City in this Province is *Basiligorod*, built likewise by the Great Duke *Basili*, (who gave it its Name) and made it a Frontier-place against the Incursions of the *Tartars*, called *Ceremisses*, of whom we shall have occasion to speak immediately; It is situated at 55 deg. 51 min. at the foot of a Moun-
tain,

tain, on the right side of the *Volga* (to reckon from its source, the same being to be understood from all the other places mentioned in this Treatise) at the falling in of the small River *Sura*, heretofore the common Boundary betwixt the *Muscovites* and the *Tartars* of *Casan*. Since the *Muscovites* have extended their Conquests over the *Tartars* on that side, even to the *Caspian Sea*, this place has been neglected, its Walls being quite ruined, and its Edifices altogether of Wood, it resembles now more a great Village than a City.

The *Tartars Ceremisses*, whom we mentioned just now, having their Habitation on both sides of the River *Volga*, betwixt this place and the Kingdom of *Casan*, it will not be amiss to give a short Account of them in this Place. They are a Nation barbarous, treacherous, and cruel, living upon Robbery, and addicted to Sorcery. Their Food is Honey, and wild Fowl they take in the Woods, and Milk which their Pastures furnish them with, they do not inhabit Houses, but most wretched Huts. Those that live on the right side of the River *Volga*, are called *Nagorni*, or Mountaineers, as those inhabiting on the left side, are called *Lugovi*, from their Meadows, which supply them on both sides of the River with Hay. They are, generally speaking, Heathens, using neither Circumcision nor Baptism. They give a Child its Name from the first Person they meet that Day, when this Ceremony is to be performed, which is six Months after its Birth. They acknowledge an Immortal God, the Author of all Good, who ought to be adored, but ridicule the Immortality of the Soul. Tho' they do not believe a Hell, they dread the Devil, as the Author of all their Misfortunes, whom therefore they pretend to appease with Sacrifices. Their chief Devotion and Pilgrimages, which they do to the Devil, is performed at a place, called *Nemda*, amongst the Fens, where every body is obliged to carry a Present. When they Offer their Sacrifices to God, they kill a Horse, an Ox,

or a Sheep, some of the Flesh thereof, being roasted, and put into a Dish, and holding in the other Hand another Vessel fill'd with Hydromel, or some other Liquor, both is cast into a Fire made for that purpose, before the Skin of the Creature that is Sacrificed, being extended upon a Pole, laid a cross two Trees. This Skin they adore in order to intercede for them with God, unto whom they also make sometimes their Address, the whole Subject of their Devotion tending to some Conveniency of another of this Life, but most commonly to the augmenting the number of their Cattle. They pay a great Veneration, even to Adoration, to the Sun and Moon, whom they believe the Authors of the Productions of the Earth. They make use of no Churches, Priests or Books, their Sacrifices and other religious Exercises, being performed near some Torrent or another. Polygamy is used among them, even so as to Marry two or three Sisters at a time. Their Women and Maids are all wrap up in a piece of coarse white Cloath, scarce any thing being to be seen but their Faces; The Men wear a long Coat, made of Linnen Cloath, under which they wear Breeches; they all shave their Heads; the young Men, who are unmarried, leaving however, for distinctions sake, a long Tress of Hair, hanging upon their Back. Their Language is peculiar to themselves, having no relation with that of the other Neighbouring *Tartars*, or with the *Turkish* or *Muscovian* Languages, tho' some of them, that are conversant with the *Muscovites*, have attained some knowledge of their Tongue. But it is time to return to the Description of the five remaining Provinces of the *Southern Muscovy*, which being much less considerable than those we have described before, we will treat of with all the brevity imaginable, scarce any thing but the Names of their Chief Places being to be known by Foreigners.

The sixth therefore is the Province of *Jarostaf*, having, besides its Capital City of the same Name, two Cities, called *Ribiena* and *Nova Roma*. The

The seventh is *Susdal*, having also borrowed its *Susdal* Name from its Capital City of that Name, which is also the Seat of an Archbishop; besides which, it contains the Towns of *Jorgowitz* and *Castromow*.

The Eighth is called *Rosthon*, its Capital City is *Rosthou*. *Oglitz*. These three Dukedoms were for a considerable time appropriated to the use of, and enjoyed by the younger Brothers of *Muscovy*, till under the Reign of *John Basilovitz*, viz. in the Year 1565. they were reunited to the Crown of *Muscovy*.

North-east of the City of *Musco* is the Ninth Province belonging to the Southern *Muscovy*, called *Twere*; it has received its Name from the Capital City *Twere*, as the latter is indebted for its Name to the River *Twere*, which, together with the River of *Volga* passes by it, the City being situated at the side of a Hill. About Forty Miles from hence more to the North, is another Town, called *Torsock*, built likewise on the descent of a Hill, not altogether so big as *Twere*, but surrounded with Ramparts and Battions of Wood. Both of them have their particular *Weywode* or Governour.

The tenth and last of these Provinces is *Roshovie*, *Roshovie* having not any thing Remarkable but its Capital City of that Name, if it were not for the three famous Rivers of *Volga*, the *Dvina*, and the *Boristhenes*, which have their rise in this Province.

C H A P. III.

Of the Northern Provinces of Muscovy.

THE Northern Provinces of *Muscovy* being divided into those which border upon *Sweden*, and those bordering upon *Tartary*, we will begin with the first; where the *Muscovian Lapland* offers it self to our consideration: It is subdivided into three lesser Provinces; the first, called *Mouremankois*, has the Cities of *Kola*, the Capital of the Province, and *Swanhet*. The second, called *Terskoi*, where is the City of *Jekena*, and *Polin-esero*. The third, called *Bellamorocho*, contains the Cities of *Kondulatz*, *Omay*, and *Komi*.

The Second in Order of the great Northern Provinces belonging to *Muscovy*, is the Province of *Dwina*, having derived its Name from the River *Dwina*, which having its rise at the conflux of the Rivers of *Jagel* and *Sachona*, falls into the White Sea near the City of *Archangel*. This Province being the greatest and most Northern on the Swedish side of *Muscovy*, was in former Ages subject to the Dukes of *Novogorod*, and had but one City, called *Dwina*, in the very centre of it; But since the *English*, *Dutch*, and *Hanseatick Towns* removed their Traffick from the City of *Narva* to *Archangel*, this Province is become one of the most considerable of the *Russian Empire*, as the City of *Archangel* is now the Staple of the whole Continent of *Muscovy*, by reason of its safe and commodious Harbour.

The City of *Archangel*, or *St. Michael Archangel*, an Archbishop's Seat, and now the Capital of the Province, is situated at the Mouth of the River *Dwina* on the left side as you enter it from the White Sea, where it makes the Island of *Podsemski*. It is

none of the largest, but withal so populous, that no other place in whole *Muscovy* is comparable to it, by reason of the great concourse of Merchants which flock thither from the circumjacent Provinces, to truck their Commodities, which consist in Corn, Caviarr, Furrs, Hemp, *Russia* Leather and Wax, against Cloth, Velvets, Damask, Spices, Tin, Lead, Wine, and Strong-Waters, imported by the *English*, *Dutch*, and *Hamburghers*; so, that sometimes 300 or 400 Ships are to be seen of several Nations in the Port of *Archangel*, the Customs of which are said to amount Yearly to near 200000 *l. Sterling*. It is above Seventy Years ago since the *English* began to remove their Trade from *Narva* to this place. For, King *Edward VI.* having set out a Fleet for the establishing a Trade in some unknown Country, they having followed the Northern Passage, were at last brought into the Port of *Archangel*; *John Basilovitz*, the then Grand Czar of *Muscovy*, being very desirous to draw the *English* Traffick thither, to encourage their Undertaking, granted them a Privilege of Commerce without any Custom or Impost; so, that in the Year 1555. the *English* settled a Company there, under the Direction of one Mr. *Killingworth*, and the *Muscovy* Trade has been ever since continued from that place, to the great Advantage of the *English* Nation; tho' at the same time, it cannot be denied, but that, since the Year 1591. when the Town became a Mart, the *Dutch* and *Hamburghers* have interfered with the *English* in their Commerce. It has a considerable Castle, which was built in the Year 1506. and the Town being for the most part reduced to Ashes in the Year 1663. is since that time restored to a more flourishing condition than before. In the Gulph which the Sea makes near the Mouth of the before-mentioned River *Dwina*, there are three small Islands, called *Soloska*, *Anger*, and *Colova*; the first whereof was heretofore Famous for the Sepulchre of a *Muscovian* Saint, whose Body was about Fifty Years ago translated from thence to the

City of *Musco*. Besides this and the before-mentioned City of *Dwina*, *St. Nicholas*, *Lapas*, and *Korela*, are the most worth taking notice of in this Country.

Pleskou.

The next considerable in Rank, tho' not in Order, of these Northern Provinces, is the Dukedom of *Pleskou*, having taken its Name from its Capital City called *Pleskou*; The Muscovites call it *Pskon*, from a Lake about two or three Miles distant from it, from whence arise a River of the same name, which runs by the City, and has communicated its Name not only to this City, but the whole Province. Both the City and Duchy were formerly govern'd by their own Princes, till in the Year 1509. the Great Duke *John Basilovits* reunited both to the Crown of *Muscovy*. The Town is not extraordinary large, but very convenient and pleasant, by reason of the nearness of the River, and the Lake. It has besides this two Cities more, called *Ostrow* and *Opolsko*.

Wologda.

The Province of *Wologda*, which sometime belonged to the Dukes of *Novogorod*, is since reunited to the Crown of *Muscovy*; its Capital City has the same Name with the Province, both of them having borrowed their Names from the River *Wologda*, which having its rise near the famous City of *Novogorod Veliki*, disembogues in the *Baltick Sea*. The City of *Wologda*, or *Vologda*, is one of the most considerable in those Parts, not only by reason of its bigness and strength, being surrounded with a very strong Wall, but also of its Commerce. It is situated on the left Shoar of the River *Sucagna*, raised upon the very Banks of it, which River running by *Tenna* and *Ustiga*, runs some Miles below the latter into the above-mentioned River *Dwina*, which renders it very convenient for Trading, and consequently very populous. There are two Cities more in this Province, called *Socsoa*, and *Sichitz*.

Ustingha.

The Province of *Ustingha*, lying betwixt the Provinces of *Dwina* and *Wologda*, was also subject

subject to the Dukes of *Novogorod*, till, like all the rest in those Parts, it was united to the Crown of *Muscovy*. The Capital City here is likewise called *Ustingha*, from the Word *Ust*, which signifies as much as the Latin Word *Ostium*, or the Mouth of a River, and *Jagh*; it being not far distant from the conflux of the River *Jagh* and *Sucagna*, built upon the very Banks of the latter, which at some Miles below this place exonerates it self in the River *Dwina*, as we have mentioned before. It has its own *Weymode* or Governour. This Province is famous for the best black Foxes it affords, above all others in *Muscovy*. It has two Cities more, called *Kollas*, and *Dobrina*.

The next Province, both for Rank and Situation, is *Novogorod Veliki*, owing its Name to its Capital City, likewise called *Novogorod Veliki*. It is seated in a very fair spacious Plain, at 58 degrees 23 min. Elevation, upon the *Wologda*, or *Vologda* (a River different from the *Volga*.) The River *Vologda* hath its rise out of the Lake of *Amur*, about three Miles above this City, from whence, crossing the Lake of *Ladoga*, it passes in its way through the River *Narva*, the Boundary betwixt *Muscovy* and *Sweden* on that side, near the City of *Noteburgh*, till at last, by the Gulph of *Finland* it exonerates it self into the *Baltick Sea*. This River is of great Advantage to this City, affording not only great store of all sorts of most excellent Fish at a very cheap rate, but also being Navigable from its very source, and the Country round about very fruitful, abounding in Wheat, Flax, Hemp, Wax, and Honey, but especially in *Russia* Leather, which is look'd upon here to be better dress'd than in any other part of *Muscovy*, makes this City to be reputed one of the chief Trading Cities in the whole Empire. It was in former Ages governed by its own Princes, who having extended their Conquests over several of the adjacent Provinces, as has been mentioned before, this City was look'd upon as one of the most Potent and celebrated of *Eurpe*, so that it was grown into a Pro-

The Antient and Present State

verb in those Parts: *Who can oppose God, and the Great City of Novogorod?* The *Hanseatick Towns* had in those days an Office of Address in this City, so that it was not only frequented by the Livonians and Muscovites, but also by the *Danes, Germans, and Swedes*. It was surnamed *Veliki*, which signifies *Great*, there having been some who have compared it for greatness with *Rome* it self. It's true, they have in this much over-shot the Mark, nevertheless the great extent of the Ruines of the Antient Walls, and the number of its Steeples yet remaining, are sufficient Proofs of its former Glory, and that its present condition falls incomparably short of what it was before its destruction, the City being now only surrounded with a Wooden Wall, and the Houses built of the same Materials. The first that put a stop to the Grandeur of this Place, was *Vithold*, Great Duke of *Lithuania*, and at that time General of the Polish Army, who, in the Year 1427. oblig'd it to pay a considerable Tribute to that Crown. About Fifty Years after, the Great Duke of *Muscovy*, *John Basili Grosdin*, famous for his Tyranny, after a War of Seven Years, having defeated their Army in the Year 1477. forced them to do him Homage, and to receive a Muscovian Governour, and soon after put a fatal period to this Great and Parent City. For, having considered with himself, that its Inhabitants would not fail to take hold of the first Opportunity to recover their Liberty, went thither in Person, under pretence of establishing the Greek Religion, which he pretended to be in danger by the contrivances of the *Roman Catholics*, being encouraged in his Design by *Theophilus*, the then Archbishop of the City, he had no sooner entred the City, but it was, by his Order, pillaged, and the Inhabitants transported from thence into other places of *Muscovy*, but especially to *Nise-Novogorod*, which we have spoke of before, in whose stead he planted there a Colony of Muscovites. The Booty which he got there was incredible, having, besides all sorts

of Rich Stuffs, and other sumptuous Moveables, carried away Three Hundred Waggon's loaded with Gold, Silver, and Jewels. About Fourscore Years after, *Viz.* in the Year 1569. the then Great Duke of *Muscovy*, *John Basilowitz*, having conceived the same Suspicion, entred the City with an Army, and after he had caused an infinite number of People to be trampled to Death by the Horses Feet, and some Thousands killed by the Sword, such a multitude of dead Bodies were thrown into the River *Wolgda*, that its Current being stop'd, the Neighbouring Fields were overflown round about the Town. The stench of the dead Carcasses caused such an Infection in the Air, that, what had escaped the Fury of the Soldiers, was destroyed either by the Plague or Famine, no body daring to venture to carry thither any Provisions; But that which was the most inhumane of all, was, that even the few remnants that had escap'd his former Cruelty, the Plague, and Famine, (having fed upon dead Carcasses) were at last all cut to pieces by the Tyrant's Soldiers. Notwithstanding all these Calamities sustained, its advantageous Situation for Commerce, has, in process of time, drawn thither a considerable number of new Inhabitants, by whose Industry it is brought into that State it appears now, which, tho' it must only be look'd upon as a meer Shadow of that great Body, it represented in former Ages, nevertheless, next to the City of *Archangel*, it may pass for one of the most considerable Trading Towns in those Parts. For, besides the Wooden Fortifications, we have mentioned before, it has a Castle on the other side of the River, opposite to the City, and joyn'd to it by a Bridge; This Castle is surrounded by a strong Stone Wall, being the Residence both of the *Weymode* and the *Metropolitan*, who has the Management of Ecclesiastical Affairs over this Province. Over against this Castle, on the same side of the River with the City, is a Monastery, dedicated to *St. Anthony*; The Muscovites relate most surprising Miracles of

this Saint, among the rest they shew a great Mill-stone lying against the Wall of the Convent, upon which, they say, St. Anthony perform'd his Voyage from Rome to Novogorod; Viz. by going down the *Tiber*; This Stone ship having carried him (if any body will believe it) over the Seas, from the *Mediterranean* to the *Baltick*, where he went up the *Volga*, and at last took up his Station at *Novogorod*. There is another Monastery not far distant from this Place, called *Peruiniki Monastir*, what they relate of it, as it appears in re-creable, for it ought not to be pass'd by in Silence. It is related, that before *Novogorod* and the adjacent places were converted to the Christian Faith, the Pagans used to sacrifice to a certain Idol, called *Perun*, or the God of Fire, *Perun* signifying in the *Moscovian* Language, as much as Fire. This Idol was represented with a Thunder-bolt in his hand, near which was kept a constant Fire of Oak, which was never to go out, at the peril of their Lives, who had the charge of it. After the Inhabitants had embraced Christianity, the Idol was thrown into the River, its Temple razed, and this Convent built on the same place where the Temple of the Idol stood before. There is also in this Province the City of *Ladoga*, situated on this side of the Lake *Ladoga*, (from whence it has its Name) which is thereabouts near Three-score Miles broad; and, on the other side of it, at about 80 Miles distance, the City of *Laba*, the utmost Frontier-Town of the Muscovites on that side. About seven Miles on this side of *Ladoga*, in the River *Wolgda*, there is a most dangerous Cataract, or fall of Water among the Rocks, and at six Miles thence another, not far from the Monastery called *Nicolai Nepostitz*, where the Water runs with such violence, that a Hundred Men scarce are able to draw a loaden Boat up the River, and often are cast away in either of these two places.

Next to the Province of *Novogorod*, something more Northward, is the Dutchy of *Bela Ofera*, a Province so full of Woods, Rivers, and Fens, that

it is scarce accessible, except in Winter, when the Rivers and Fens are frozen; Its Capital City being of the same Name with the Province; Besides which, it has the Cities of *Stara Russa*, *Glebowa*, and *Grodnesko*.

The Province of *Kargapol*, bordering upon this to *Kargapol*. the North-West, has nothing Remarkable but its Capital City, which has given the Name to the Province.

To the South-West of it is the Dukedom of *Smolensko*, it borders on the South upon the Province of *Severia*, to the East, upon *Muscovy*, properly so called, on the West is *Lithuania*, and to the North the Province of *Novogorod Veliki* and *Livonia*. Its Capital City is likewise called *Smolensko* (having communicated its Name to the Province) seated upon the River *Boristhenes*, or *Nieper*. This River rises in the Province of *Roschovie*, near a Village called *Dmiepersko*, about Fifty Leagues from the Lake of *Fronowe* (the first source of the River *Volga*) and after it has taken its course Southward, it turns near *Wiesna* towards the East, by the Cities of *Probovsk*, *Smolensko*, *Orsha*, *Dubrowna*, and *Mohilow*, from whence it returns again to the South, and passing by *Kiovie* near the *Cyrasses* (quite different from the *Circassian Tartars*) and thence to the City of *Orzakow*, belonging to the *Precopian Tartars*, it falls into the *Euxine Sea*. At the very bank of this River is a well-fortified Citadel, with a very good Ditch, and a Noble Counterescarp well pallisado'd, belonging to the City of *Smolensko*; but the City it self has but a single Wall without a Ditch. The *Muscovites* took it from the *Poles* in the Year 1514. But was recovered near a Hundred Years after by the *Poles*, under their King *Sigismund*. In the Year 1633. the Great Duke *Michael Fedorovitch* besieged it with an Army of above 100000 Men, among whom were several Thousand Germans, besides a considerable number of Muscovites, disciplin'd after the German way, and commanded by German, English, Scots, and French Officers, with

The River
Boristhenes.

Site of
Smolensko

with a vast Train of Artillery, consisting of 300 Cannon, and all other things requisite to carry on the Siege with the utmost vigour; under the Command of a Polander, called *Herman Slein*, who had been rebaptized in *Muscovy*, and by his Treachery (as it was supposed) lost the whole Army. For, the Germans having soon made a Breach in the Wall, were for giving an Assault, which being opposed by the General, they were seconded by the rest of the Foreign Officers; whereupon, having mounted the Breach, they were very near Masters of it, when the General, turning his Cannon against them, forc'd them to retreat, alledging, that it was not for the Honour of his Czarish Majesty, that a handful of Foreigners should carry away the Glory of the Siege: In the mean while the King of *Poland* having gathered a Body of Five or Six Thousand *Poles*, posted his Forces on several Avenues which led to the Muscovian Camp; by which they must of necessity receive their Provision, without the least Opposition made by the Muscovites, (who, without much difficulty, might have prevented the *Poles*) so, that having sufficient leisure given them to Fortifie themselves, the Muscovian Army was in a little time reduced to that Extremity, for want of Provisions, that their General (who never so much as attempted to force the *Poles* out of their Posts) was forced to make a shameful Capitulation for himself and the whole Army, with all the Artillery and Baggage, to Surrender at Discretion, and to leave sufficient Hostages for the Ransom of all the Officers and Soldiers, which was accordingly paid by the Great Duke. The General, relying upon the Favour of the Archbishop, and some other great Men at Court, who were suspected to have had a hand in this Treachery, return'd to *Musco*, not without hopes of being protected against what the Officers might lay to his charge. But both the People and Soldiers being so incensed against him, that every thing seemed to tend to a general Insurrection, his Head was in the Year

Year next following, cut off in the Market-place before the Castle, where also his Son, who had a considerable Command under his Father, in the Siege, was stript stark naked, and whipt to Death, and the nearest of his Relations banished into *Siberia*. Norwithstanding this Disgrace, the Successor of *Michael Federovitz*, Czar *Alexis Michaelovitz*, took it from the *Poles* by composition, in the Year 1654. Since which time the *Muscovites* remain in possession of it. Besides the City of *Smolensko*, it has the Cities of *Prohobus*, situated upon the *Nieper*; *Wesna*, seated upon a River of the same name; *Mosaysko* and *Niemielitz*.

Siberie or *Severia* (a Province different from the *Severia* Kingdom of *Siberia* in *Tartary*) is of a very large extent, being formerly Govern'd by its own Princes, who were nevertheless tributary to the Kings of *Poland*, upon the account of *Lithuania*, of which this Dukedom had a Dependence. It is situated betwixt the Province of *Smolensko*, the *Preccopian Tartary*, *Podolia* and *Lithuania*, South-west of *Smolensko*. The Prince of *Siberie* having revolted from the Crown of *Poland*, under *Casimir*, Son of *Jagellon* their King, put himself under the Protection of the Czars of *Muscovy*, till the Great Duke *Basil* ejected the Duke of *Siberie*, and united the Province to his Crown. The chief City of this Duchy is called *Novogorod Sieberski*, that is to say, *The new City of Siberia*, to distinguish it from two or three others, called *Novogorod*, under the Czar's obedience. The other Cities of note belonging to this Province are: *Czerriqon*, *Bransko*, *Starodub* and *Petivola*. But now we must turn our Courte more North-East, where the Province of *Wiatha* is situated upon the Confines of the *Tartars Ceremisfes*, firmam'd *Logovi*; its Capital City is of the same Name, both of them being denominated from the River *Wiatha*, which falls into the River *Kama*.

The next Province bordering upon *Wiatha*, towards the *Siberian Tartars*, is *Perma*, being counted one of the greatest of *Muscovy*. Its Capital City

The River
Kama.

City is called, *Permia Veliki*, situate upon the River *Vishora*, which at about 60 Miles distance from this place, falls into the River *Kama*. This River has its rise in this Province, and about 60 miles beyond *Casan*, falls into the River *Volga*. The Inhabitants of this Province have a Language and Character peculiar to themselves; they eat no Bread, but feed upon Herbs; they pay their yearly Tribute to the Great Duke, in Horses and Furs. Their next Neighbours to the North-East, are the *Tartars* of *Tumen*, bordering upon *Siberia*, inhabiting the Province of *Candora*; its chief City is *Warchaturia*, situated upon the River *Tura*; besides which, it has the City of *Tumen*, near the conflux of the two Rivers *Tumen* and *Tura*.

Candora.

Petzora.

Further to the North is the Province *Petzora*, which extends it self towards the North-East, all along the *Frozen Sea*. The River of *Petzora* (which has given its name to the Province) falls by six several Channels into the Sea, near a little City, called, *Pustiziero*. On both sides of it are the Mountains, which the Antients called *Ripheans* or *Hyberboreans*, and by the *Muscovites*, are called *Zimnopoljas*, that is the *Girdle of the Earth*, which afford the best Sables and Hawks in all *Muscovy*, but the cold is so violent and durable in this Province, that the Rivers are frozen up above nine Months in the year.

The Ri-
phean
Mountains

Obdorie.

The Province of *Obdorie*, derives its name from the River *Oby*, which having its Source from the Great Lake *Cataisko*, and running from East to North, falls into the *Frozen Sea*. Both these Provinces border upon the *Samojedcs*, of whom we shall have occasion to speak more hereafter.

The River
Oby.

Juhora.

Among the Northern parts of *Russia*, are also reckoned: The Province of *Juhora*, famous for nothing, but that the *Hungarians* are said to have their spring out of this Country.

Wachines

The Province of *Wachines*, only noted for its two Fortresses, called *Cameni* and *Penfolog*. The Principality of *Bielski*, derives its name from the Capital City, *Biela*.

Bielski.

The

The Dutchy of *Kraina* has the two Cities, *Jalatz* *Kraina*. and *Brasowa*.

The Province of *Pole*, the City of *Bretock* and *Pole*. *Bogenaer*; Not to mention here the Palatinate of *Kiow*, which lying upon the Borders of *Podolia* and *Lithuania*, great part of it is under the Obedience of the Crown of *Poland*.

CHAP. IV.

Of the Tartarian Kingdoms of *Casan* and *Astrachan*, with an Account of the Great River *Volga*, and the *Caspian Sea*.

THE Kingdoms of *Casar* and *Astrachan*, with some other *Tartarian* Provinces, under the Subjection of the *Czar of Muscovy*, being situated near the famous River *Volga*; it will not be amiss to join the Description of those Countries with that of the said River.

The River
Volga.

There is in the Province of *Rosbovie*, (of which mention has been made in the 2 Chapter) Ten miles from its Capital City, bearing the same Name, in the Great Forest of *Wolkowskiles*, a Lake, called *Oronow*, or *Fronowo*, out of which rises a River, that, ten Miles from that Place, falls into another Lake, called *Volga*, which gives it its name, it being thence forward, called *Volga* or *Wolga*; It is doubtless, the same which *Ptolomy* calls *Rha*, and the *Tartars*, *Edel*; the greatest River in *Europe*, being from its Source to the *Caspian Sea*, into which it exonerates it self, above 2900 Miles long. It is to be observed, that this River, from its Source to the City of *Nise-Novgorod*, running for above 400 Miles through the Southern part of *Muscovy*, carries but an indifferent Stream, and touches upon few places of note, till being encreased by the River *Occa*, near the abovementioned place, it is Four thousand five

five hundred Geometrical feet wide, at the meeting of these two Rivers. We have in the foregoing Chapter described the City, and *Ensligored*, belonging to the *Corenissor*, both bordering upon that River; and being obliged to give an account in this Chapter of the *Tartarian Provinces* of *Casan* and *Astrachan*, we will follow the Tract of this great River as far as to the *Caspian Sea*, and begin with the *Tartarian Kingdom of Casan*.

The Kingdom of Casan. Forty miles distant from the City of *Basligorod*, is the City of *Kasimademiacki*, situate at the foot of a Mountain, on the right side of the River, the whole Country thereabouts being like one continued Forest of Elms of an extraordinary compass. Forty miles further down the River, and on the same Shoar, is the City of *Sabakzar*, the most pleasant for its Situation in those Parts; and 25 Miles lower, after you have passed two or three small Islands, on the left side of the *Volga*, a little City, called *Kockhage*. On the same side, some Miles lower, is the City of *Sniatski*, built on the Ascent of a Hill. The Castle and some Churches are of Stone, the rest of the Buildings and Fortifications, of Wood. It lies 20 Miles on this side of the City of *Casan*, the Shoar all along betwixt these two places, being covered with chalky and Sandy Mountains.

The City of Casan. The City of *Casan* is seated in a fruitful Plain, in 55¹ degree 38 min. Elev. seven Miles distant from the River *Volga*, upon the River *Casanska*, which has given the name both to the City and Province. It is a very large City, but its Houses and Fortifications (as most all others in those parts) of Wood. But the Castle and its Fortifications, which consist in four Bastions, and a good many Towers, is of Stone, the River serving for a Ditch about it. The Garrison is composed of *Muscovites* only, under their own Weywode, but the City is inhabited both by *Tartars* and *Muscovites*, who have their own Governour. The Province of *Casan* lies on the left side of the River *Volga*, bordering to

to the East upon *Astrachan*, to the North upon the *Siberian Tartars*. It was heretofore Subject to the *Cham of Tartary*, till it was conquer'd by the *Muscovites*, in the following Manner:

The Great Duke *Basili Ivanovits* (Father to that famous Tyrant *Ivan Basilovits*) after a signal Victory obtained over these *Tartars*, had constituted one *Sheale* their Governour, against whom, with the assistance of the *Crim Tartars*, they made an Insurrection, and forced him out of the Country; Flusht with this Success, they marched into the *Southern Muscovy*, under the conduct of two Brothers, *Mendligeri* and *Sapperi*, who forced the *Muscovites*, that were Encamped near the River *Occa*, to Retreat under *Noviogorod*. There being nothing in their way to stop their March to the City of *Musco*, the same was besieged, taken, and plundered; and the Castle also forced to capitulate (being first reduced to the utmost extremity) upon very hard conditions, viz. That the Great Duke and his Subjects should be Tributaries to them for ever; and as a Sign of this their Subjection, the Great Duke should be obliged to finite his Head before the Statue of *Mendligeri*, erected for that purpose in the Market-place of the City, as often as the Tribute should be paid to the *Tartars*. The Great Duke having been forced by an unavoidable necessity to confirm these Articles by his Letters Patents, the two Brothers parted, *Sapperi* chusing *Casan* for the Seat of his Empire, *Mendligeri*, being the Elder, the City of *Crim*. But, the latter having in view no less than the Conquest of the whole *Muscovy*, marched soon after against the City of *Rhesan*, and having summon'd *John Komar*, the Weywode of the Castle, to surrender, unto whom he represented how the Great Duke his Master, was become his Subject; the Governour pretending to be quite ignorant of the Matter, desir'd that some more satisfactory Proof might be given him, before he could resolve upon a Capitulation. *Mendligeri* imagining, that nothing could be more convincing than the

The Conquest of Casan.

Great

Great Duke's own Letters Patents, sent them to the Governour, who extreamly glad of having got so favourable an opportunity, to recover, by this Stratagem, the Great Duke's original Letters, sent word to the Besiegers, that he was resolved to keep both the Letters and Cattle to the last drop of Blood. Neither was he behind hand in his Promises, but with the Assistance of a certain *Italian* Connoneer, he so Gall'd the *Tartars*, that having forced them to Retreat from before the Town and Castle, he sent the Letters to the Court of the Great Duke. The people being over-joy'd at so lucky and unexpected an Accident, broke down the Statue; and the *Czar* taking Courage by the Example of his Subjects, besieg'd the City of *Casan*; but, after much Blood shed on both sides, was forced to raise the Siege. After the Death of the Great Duke *Basili Ivanovitz*, his Son, *John Basilovitz*, being desirous to revenge the Affront his Father had received before *Casan*; began his Reign with the Siege of that City. The place was for the space of two Months, batter'd furiously, when he offer'd them very advantageous Conditions, which they having refused in hopes of Succour from the *Crim Tartars*, the Great Duke, not to loose Time, ordered his Mines to be sprung, which succeeded so well, that a vast Number of *Tartars* were buried in their own Ruins; During this Consternation, the General Assault was given, and the Place carried by Storm, the 9th of July, in the Year 1552. not without a great Slaughter, the *Tartars* defending themselves with the utmost Bravery, in two several Retrenchments within the City, after the Enemy had made themselves Masters of the Breach; and, at last, seeing all past Recovery, they forc'd their Way out of one of the Gates, through the *Muscovian* Camp, and got on the other side of the River *Casanska*. The *Czar* knowing the Importance of the Place, which made him Master of the whole Province, ordered immediately the Breaches to be Repair'd, and some considerable Additions to be made to the Castle;

tle; ever since which, it has remain'd in the Possession of the *Muscovites*, the *Tartars*, who are allow'd to live in the City, not daring, under severe Punishments, to set a foot between the Walls of the Castle. The Country hereabouts is extreamly fertile, especially of all sorts of Fruit, Melons growing there of an extraordinary Taste, coming in bigness near to our Pumpions, but not very populous, by reason of the frequent Incursions of the *Cosacks*.

It is to be observed, that the course of the River *Volga*, from the City of *Nise Novogorod* to *Casan*, The course is East and South East-ward, but from thence to of the River the City of *Astrachan*, and so further to the *Caspian* or *Volga Sea*; its current runs from North to South.

About 60 Miles below *Casan*, the River *Kama*, coming North-East out of the Province of *Permia*, The River falls on the left side into the River *Volga*, and about 30 Miles lower the River *Zerdick*, being a branch of the River *Kama*, falls also into the same River. At about 30 Miles distance from hence is situate, on a little Ascent, the City of *Tetus*, on the right side of the Shoar, resembling, by its disorderly Buildings, rather a great Village, than a City.

Twenty five Miles lower, not many Miles from the opposite Shoar of the River *Volga*, is the River *Orka*, which rises near the City of *Bulgar*, the capital of a *Tartarian* Province, to which it had given its name. *vince of Bulgar*.

Some Miles lower is an Island, called *Staritzza*, being above 15 Miles long, and not far below this the Ruins of a considerable City among the *Tartars*, called *Orenoskora*. It is a place very delightful for its Situation, and famous to this day, for the Burrying of one of their Saints, to whom they pay a great deal of Devotion.

A good many Miles lower, at the right side of the River *Volga*, are likewise to be seen the Ruins of two other great Cities, not far distant from one another, very pleasantly seated near the River side; the first was called *Simberska Gora*, the second *Arbeuchim*, from an adjacent Mountain, that retains the same name to this day; they were both destroy-

ed by *Tamerlan*, being situate under the 53^d deg. E. v. The River *Volga* is he ebouts (as most all along from its very Source to the *Caspian Sea*) full of Sand-banks and small Islands, which lying scatter'd up and down on both Shoars, render its passage very difficult, and sometimes unpassable to Vessels of great Burthen, who are oblig'd to go for the most part in the Months of *May* and *June*, when, by reason of the Snow being melted, and the Rivers, which fall into it, being thaw'd, the Waters of the River swell up to an extraordinary height; so, that often they afford a passage to the Boats over the lesser Islands. The River *Volga* contains a prodigious Store of Fish, of all Sorts, (a very good Commodity in *Muscovy*, by reason of the great number of their *Fest-days*) which both the *Tartars* and *Muscovites* catch with a Cord, but in a different manner. The *Tartars* fasten to the end of a long Cord a pretty big Stone, which sinks to the bottom, several great pieces of Wood being fastn'd to the other end, which swim upon the Water. All along this great Cord, many little ones are fastn'd at some distance from one another, each of these has at the end a good Hook, baited with a certain Fish, which they know the rest to be greedy of, by which Invention they catch often Fish of ten, twelve, and more foot long. The *Muscovites* take also a Cord, with a Hook fastn'd to the end of it; this Cord is ty'd about a piece of a well plain'd Board, tinn'd over, its bigness about 4 or 5 Inches square, which being dragg'd behind a Boat by the reflection of the Sun, resembles the Scales of Fish, by which means they draw up Fish of a very great size to the Boat and into the Snare. Among other Fish, wherewith this River abounds, the Sturgeon is none of the least considerable, whose Eggs afford that Ragout, which the *Italians* call *Caviar*, and the *Muscovites* *Mari*; the Eggs are put into a Paste, being prepar'd 10 or 12 days with Salt; This Commodity affords a considerable Trade to *Muscovy*, being exported from thence to all Parts of *Europe*, where

How the
Tartars
and Mus-
covites
catch their
Fish.

it is look'd upon as the best of this kind, for which reason, the *Czar* keeps this Trade to himself.

Some Miles below the abovemention'd ruined places, the Shoar on both sides of the River is very Mountainous, yet not so, but that the Valleys afford very pleasant Pastures. The first that appears on the right hand is a Mountain, out of which the *Muscovites* get great store of Salt, which being prepared in certain Huts at the foot of the Mountain, is sent from thence by the River to *Asco*. Almost opposite to this is another Mountain, at the foot of which, the River *Ussa* falls into the *Volga*; On both sides are very fine Meadows, bordering upon the Shoar, but at some distance from thence are very thick Woods, a place of retreat for the *Cossacks*, which makes it very dangerous for Travellers. Below this lies the Mountain *Dimiagora*, or *Maids-mountain*, which being divided into several steepy Hills of various colours, and bearing Pine-trees in so regular an Order, as if they had been planted there on purpose, makes it appear very pleasant to the eye. At the foot of this, rises another, which reaches near 40 Miles along the River. But, what is most remarkable here, is the Valleys betwixt them, which being stor'd with Apple-trees affords very good Cyder, being called by the *Muscovites* *Jabl-New-quas*, which is as much to say, as *Drink of Apples*. Some of these Mountains reach a great way into the Country, others bordering only upon the River-side. At the left side of the River, about two Miles from the Shoar, lies the City of *Samara*, belonging to the abovemention'd *Tartarian Province of Bulgar*, and above 300 Miles distant from the City of *Casan*. Its Form is square, its Buildings all of Wood, except the Churches and Monasteries, which are three in number. The River of *Samara*, from whence it derives its name, falls about three Miles below into the *Volga*: About 100 Miles from hence is the Mountain of the *Cossacks*, being all bare without any Wood, it serves for a retreat-ing place to the *Cossacks*, living upon the *Don* or *Tanais*, and hath from thence got its denomination.

The Cossack
Valley.

Betwixt this and the City of *Saratof*, (above 200 Miles distant from hence) are abundance of small Islands in this River, so that at certain Seasons it has been fordable, and consequently very incommodious for Ships of Burthen, who at such places are obliged to unload part of their Cargo in smaller Boats, which they carry along with them for that purpose. The City of *Saratof* is situate in a very fair large Plain, about four Miles from the River-side upon a Branch of the *Volga*. It is inhabited by Muscovite Soldiers, who are put there as a Guard against the Incursions of the *Tartars* called *Kalamuches*, Inhabiting a vast Tract of Ground which extends towards the *Caspian Sea*, betwixt this River and the River *Jaika*.

Tartars
Kalamu-
ches.

The River
Tanaïs.

About Three Hundred Miles lower, 50 Miles on this side the City of *Zariza*, the River *Don* (the *Tanaïs* of the Antient Geographers) advances within a days Journey near the River *Volga*; as some Miles below the said City, behind a certain Island, called the Isle of *Zerpinsko*, there falls a little River, called *Kamons* (which rises out of the before-mentioned River *Don*) into the River *Volga*; but it being very shallow, affords scarce passage for small Boats; Notwithstanding which, there are some who affirm, that it might be rendred more Navigable, and consequently a Communication be established betwixt these two considerable Rivers.

The first
Branch of
the *Volga*

Near the first of these two above-mentioned places, before you come to the City of *Zariza*, near *Achtobska Utska*, the River *Volga* divides it self into two Branches, whereof one taking its course to the left, into the Country, carries its Stream for a Mile to the North-East, quite contrary to the Current of the great River, but afterwards re-assuming its former course, returns to the South-East, till it falls into the *Caspian Sea*. About 40 Miles from hence, at 5 Mile distance from the River-side, are to be seen the Ruins of a great City, formerly called *Zaarefgorod*, that is to say, the City Royal, built, as it is related, by *Tamerlain*; Its Palace

lace and Walls were all of Brick, which have furnish'd the City of *Astrachan*, for these many Years, with Materials for their Walls, Churches, and Monasteries. A few Miles from this Place lies the City of *Zariza*, at the bottom of a Hill, on the right side of the River, 49 Degrees and 42 min. Elevation. It is fortified with several Bastions and Towers, but all of Wood; it being a Frontier-Garrison against the Neighbouring *Tartars* and *Cossacks*; and inhabited only by Soldiers, who also serve for a Convoy to the Vessels passing this way up and down the River. All abouts here, and even as far as *Astrachan* it self, the Country (except the before-mentioned Island of *Zerpinsko*, which is Twelve Miles long, and furnishes the Cattle belonging to the Garrison, with Grass) the Soil is so barren, that it affords no manner of Corn, which defect however, is easily supplied by help of the River; the fertile Grounds about *Casan* furnishing these Parts, and even the City of *Astrachan* with Wheat at a very cheap rate. About Sixscore Miles below the City of *Zariza*, the River *Wesowi*, near a small Island of the same Name, falls into the *Volga*, on the right side, as does the River *Wolodinerski Utska* 30 Miles lower.

At Forty Miles distance from hence, the River *Wolga* casts out its second Branch on the left side, Branch of called *Achrobenisna Utska*, which afterwards joyns the *Wolga* with the Branch called *Achtobska*, which we mentioned before. From this Place down on both sides of the River; as far as *Astrachan*, there grows a prodigious quantity of *Liquorice* of a very large size, its stalks being as thick as a lusty Man's Arm, and sometimes above four Foot high, the Seeds lying in Cods upon the stalks; yet is this inferiour, both in bigness and sweetness, to that which grows in *Asia*, near the River of *Araxes*. Twenty Miles lower is the City of *Szornogar*, seated on the right side of the River, upon a high Shoar, near a vast Plain, without any Trees or Eminencies; its form is four-square, fortified with Wooden Towers and Ramparts,

Ramparts, it serves for a Frontier-Garrison against the *Tartars* and *Cossacks*. About 120 Miles hence is the Mountain of *Polomon*, so called, because half way betwixt *Zariza* before-mentioned, and *Astrachan*.

Third and
Fourth
Branch of
the Volga.

Not many Miles lower is a third Branch of the *Volga*, called *Buchrostova*, which falls into the two precedents; And Twenty Miles from thence the River *Volga* makes a fourth Branch on the left side of it, called *Dmitrofska Ursga*, which does not mingle with any of the other three, but disembogues by a particular Channel into the *Caspian Sea*.

The fifth
Branch of
the Volga.

Near 60 Miles on this side of *Astrachan*, is the fifth Branch of the *Volga*, called *Miuska*, which, at some distance from the main River, being again divided into two less Branches, the one is united with the *Danilofska Ursga*, just now mentioned; the other, after having continued its course for some Miles, falls again into the main River.

The sixth
and seventh
Branch of
the Volga.

Five and twenty Miles on this side of *Astrachan* is the Isle of *Busan*, Ten Miles below which is the sixth Branch of the River *Volga*, called *Baltzick*, as is three Miles lower the seventh, called *Knulusse*, which makes the Isle of *Dilgoi*, within which the City of *Astrachan* is seated; And after having encompass'd this Island, it falls by several Channels into the *Caspian Sea*.

The City of
Astrachan

The City of *Astrachan* is situate upon the utmost Borders betwixt *Europe* and *Asia*, in this place, divided by the River *Volga*. It is seated on the River side in the Isle of *Dilgoi*, made there by the two Branches of the River, as has been said before, under the Elevation of 26 deg. 22 min. It is of a considerable bigness, and now all inhabited by *Muscovites*, the Inhabitants of the Country being *Tartars*, who are not permitted to live within the compass of the Walls (which is 8000 Geometrical Feet about) but in the adjacent Suburbs, which are fenc'd in only with Pallisadoes. The Fortifications are all very high, and of Stone, which at a distance make a very gallant appearance, especially towards the

the River-side, by reason of a great number of Towers and Steeples of Stone; but the Houses within the City being all built of Wood, and very low, its inside does not appear answerable to the rest. There is accounted to be a great Artillery in this place of 500 Brass Cannon, and Morars proportionable. The Garrison, in time of Peace, commonly amounts to 5000 Men, under the Command of two Weywodes, and other Officers. This City being seated upon the Confines of the two most considerable Parts of the World, it must needs be a Place of great Commerce, it being, besides the *Muscovites*, frequented not only by the Neighbouring *Tartars*, but also by the *Persians*, *Armenians*, and *Indians*, the last of which have a particular place assigned them within the City. It was taken by Assault in the Year 1554. by the Great Duke *Iohn Basilovits*, who having two Years before conquer'd the *Tartars* of *Casan*, turn'd his Arms against those of *Nagaja*, then inhabiting this City and the Country round about it. Having secured his Conquest over them by taking their Capital City, he surrounded it with a strong Wall, and the Czar *Michael Federovits* added to it besides some new Fortifications, that part of the City which is called *Strelitzagerod*, or the City of *Soldiers*, they having their Quarters assigned them in this part of the City. But before we leave this Kingdom, it will not be beyond our purpose to give a short Description both of the Country and its Inhabitants.

It is past all question that the *Tartars* were unknown to the Antient Geographers, which were by them comprehended under the general Name of *Scythians* and *Sarmatians*, tho' it be manifest that the *Tartars* consist of several Nations, distinguish'd in their Names, Language, and manner of Life. Those of *Nagaja*, with the *Tartars* of *Casan*, before mentioned, and some others betwixt the River *Volga* and the *Don* or *Tanaïs*, are said to have been *Indians*, who having revolted from their Kings, did about the Year 1212. settle themselves near

The Tar-
tars of
Nagaja
or
Astrachan

the *Euxine Sea*, upon the *Palus Meotides*, the Place of Habitation of the Antient *Geta*; from whence they extended their Conquests, first, to the River *Don*, and from thence at last to the *Volga*, near which they inhabit to this day. Those of *Nagaja*, of whom we are to treat at present, are seated betwixt the two Rivers of *Volga* and *Taika*, as far as the *Caspian Sea*. The City of *Astrachan* is their principal City, built, as they say, by a *Tartar* King, whose Name being *Astra-Chan*, gave it the Name of *Astrachan*. Before this Country was conquered by the *Muscovites*, it was inhabited altogether by *Tartars*, but now the latter are not permitted to abide in the Capital City, or to build any new ones, nor to fortifie their Towns or Villages with Walls.

Their manner of living.

They live for the most part in Huts made of Bull-rushes or Canes, which are commonly round, seldom exceeding twelve or thirteen *English* Yards in compass, on the top of which they have holes, most like our Chicken-coops, serving them instead of Chimneys, nevertheless the least of these Huts has a Faulcon or Hawk, the *Tartars* being great Masters in this Sport. The *Muscovites* call these *Nagajan Tartars* *Polutski*, or *Vagabonds*, as having no fixed Habitation in the Summer, when they ramble up and down, according as they meet with the best conveniency for their Cattle, which beginning to fail in one place, their Huts are put into Carts, and their Wives, Children, and Goods upon Camels, Horses, or Oxen, and so removed to another. Towards the Winter they begin to reassemble, and to live in several Troops near *Astrachan*, where being furnish'd with Arms by the *Muscovites* (which however after the Frosty Season is past, they are obliged to redeliver, not being otherwise permitted to have any Arms, either Defensive or Offensive) they stand upon their Mutual Defence against the *Malmuck Tartars*, and those Inhabiting upon the River *Taika*. They pay no Tribute to the Grand *Czar*, but are obliged to serve him in his Wars; they are govern'd by petty Princes and Judges of their

their own, and in time of War by their own Commanders; The Great Duke, to secure their Allegiance to him, always keeps some of their Princes or *Myrses* as Hostages in the Castle of *Astrachan*.

They are generally Mahometans, of the same Sect with the *Turks*, except some few that have received the *Muscovian* Religion. They are used to Now some of their Children, like the *Nazarites*, to God, or some Saint or other. These are distinguished from others by a Ring which the Girls wear in their Nostrials, the Boys in the right Ear. They live upon what their Cattle, their Hunting, and Fishing supply them withal; they make use of Fish dry'd in the Sun, instead of Bread, tho' they make also Cakes of Meal and Rice. Among other things they eat Camel's and Horse-flesh, and Mare's Milk is in great esteem with them. Their Drink is generally Milk and Water, tho', besides Wine, Hydromel, and *Aqua-vita*, there is indifferent good Beer at *Astrachan*. Their Cattel is of a very large size, not unlike to that of *Poland*. Their Sheep have great fat Tayls, weighing sometimes Thirty pounds, their Ears hanging down like to our Dogs in *Europe*. Their Horses are however but small, and not well shaped, but very hardy and strong. The *Tartars* themselves are of an ill shape, low and fat, with large Faces, and little Eyes, of an Olive colour, full of wrinkles in their Faces, they wear little Beards, and keep their Heads shaved; but the Women are much handsomer. Their Garment is a loose Coat of some coarse Cloath, over which they wear a short sort of Cloak of Sheep's Skin, the woolly side outwards, with a Cap of the same upon their Heads, which commonly is chosen of a black colour. The Women are clad in white Linnen Cloath, with plaited Coifs upon their Heads, on both sides of which, as an Ornament, hang a great many *Muscovian* Penny-pieces. The Climate in those Parts is very hot, the Heats in the Months of *September* and *October* much exceeding our Dog-days; notwithstanding which, the Winter,

ter, which seldom exceeds two Months here, is so cold, that this large River is commonly frozen up, and bears Sledges.

The Island of *Dolgoi*, upon which the City of *Astrachan* is built, is all over Sandy, and barren, and, except it be some Gardens and Grounds cultivated with particular care by the Inhabitants of *Astrachan*, produces nothing fit for Sustenance. The Continent on the right hand exceeds, if possible, the Isle in barrenness, but on the left there are some very good Pastures.

*Deserts
near Astrachan.*

On this side of the *Volga* Westward, towards the *Euxine Sea*, lies a vast Desert above 350 Miles long, and to the South another near 400 Miles long, stretching all along the *Caspian Sea*. In these Deserts is neither City nor Village, nay, not so much as a Tree or Hill, there being nothing to be seen but one continued vast Plain, covered here and there with a little Grass, for the space of 300 Miles there being not any Water to be met withal but what the little River *Kislar*, and some standing Pools of Salt Water afford. Notwithstanding which, these Deserts produce a prodigious quantity of Salt. For within Ten, Fifteen, and Thirty Miles of *Astrachan*, there are large Salt-Veins, which being congealed by the Sun, swim upon the surface of the Water, of the thickness of a Finger, as fine and clear as Rock Crystal. These Salt-Pits hereabouts are by the Inhabitants called, *Mozakofski*, *Kainkoma*, and *Gwojtoski*, and produce such abundance of Salt, that upon the spot one may have a Hundred weight under two pence, which being from thence carried to the *Volga*, is transported into other Parts. Besides which, the Isle of *Dolgoi* about *Astrachan* and some other parts of this Province, as also of *Circassia* (of which we shall have occasion to speak in the next following Chapter) are stor'd with excellent Fruit, not yielding either in beauty or taste

The Fruits of Nagaja to any, even not to those of *Persia* and the *Indies*. Their Apples, Quinces, Nuts, Peaches, and Melons exceed the rest in goodness, but especially a certain kind

kind of Melons, whose Rind being of a lively green colour, the Meat Carnation, and the Seeds black, are the most pleasing both to the Eye and Palate, and are sold at a very cheap rate, two or three of them being to be bought for a Penny. It is not above Fourscore Years ago since any Grapes were to be seen in those Parts, but the *Persians* having brought some Sets thither, which were first planted by a Monk, a German by birth, in the Garden belonging to his Convent, situate in the Suburbs of *Astrachan*; this small Stock has been since improved and increased to that degree, that not only the Walks and Arbours of the Gardens, but also about the Houses of the Inhabitants are planted with Vines, which growing to an extraordinary bigness there, affords not only great store of Grapes for their present use, but also a superplus for most Excellent Wine. Besides which, near *Astrachan*, and all along the *Volga*, there grows abundance of Simples, and very large; The Herb *Efula* is hereabouts as high as a Man, and the Root of *Angelica* as big as a lusty Man's Arm. About 30 Miles beyond *Astrachan* is one of the best Fishing-places upon the River *Volga*, which furnishes that City with Salmons, Sturgeons, White Fish, and many other sorts of delicious Fish, and the small Islands hereabouts great variety of Wild Fowl; and tho' the Country hereabouts is not very fertile in Corn, (which in these Parts is trodden out by Oxen and Horses) they are supply'd with that sufficiently from about *Casan* by the River, all which makes this City one of the most pleasant and convenient for its Situation in *Europe*.

*Efula and
Angelica.*

The Mouth of the River *Volga* is about 60 Miles *The Mouth* below *Astrachan*. From its Entrance into the *Caspian* of the *Sea*, for the space of near 30 Miles into the *Sea*, *Volga*. there are scattered a great number of Islands, very small, but all covered with Reeds or Canes, which has occasioned some to affirm, that the *Volga* has as many Mouths as there are Islands hereabouts. The bottom of the *Sea* is here very muddy, and the

the Water very shallow as far as to the Promontory of *Suchator*, situate on the right hand from the *Volga*, 100 Miles beyond *Astrachan*, and 200 Miles on this side of the City of *Terké* (of which more in the next Chapter) the first place, near which there is a tolerable Harbour in the *Caspian Sea*.

About 40 Miles from this City is the Isle of *Tzenzeni*, situate in 43 degrees 5 min. Elevation. Its length being from North-East to South-East about 15 Miles. Here is the first Harbour of the *Caspian Sea*, from the Mouth of the River *Volga*. From this Island may be seen in the Continent towards the South-West high Mountains reaching up to the very Clouds, called by the *Circassians* *Salatto*, being the Mount of *Caucasus* of the Antients in the Province of *Colchis*, now called *Mengrelia*, famous in Antient Times for the Expedition of *Jafon*; as the height of this Mountain has furnish'd the Poets with that Fiction of *Prometheus* having from thence conveyed the Fire, stoln from the Sun, down upon the Earth. The Mountain of *Taurus* and *Ararat* are so near to it, that they appear like one continued Mountain, which crosses all *Asia*, from *Mengrelia* to the *Indies*. The Mount *Ararat* is one entire vast Rock, exceeding in height Mount *Cauca-*

Mount
Caucasus.

The Moun-
tains Tau-
rus and A-
rarat.

-sus it self, its top being covered with Snow Summer and Winter. It is said to be the same, upon which *Noah's* Ark rested after the Deluge; the *Armenians*, who call it *Messina*, believing to this day, that there are some remainders of that Ark upon this Mountain, but by length of time all petrified; which, how agreeable or disagreeable to Truth, is impossible to be determined, the Mountain being so surrounded with Precipices, that it is unaccessible. These high Mountains are a great direction to the Mariners in those Parts, most of whom having little or no Understanding of the Compass; the different Prospect they afford towards the *Caspian Sea*, serve as an Instruction to the Pilots, to discover whereabouts they are.

The Caspi-
an Sea.

The

The *Caspian Sea* was in antient times known by the name of *Chosar*, having derived its name from the eldest Son of *Thogarma*, who was the Son of *Gomer*, and Grand child of *Japhet*, third Son to *Noah*. It is now a-days known by various names, according to the diversity of the Inhabitants and Provinces bordering upon it. Some Geographers have call'd it the Sea of *Travisthan*; the Greek and Latin Authors, the *Hyrcean Sea*, as also *Mare Caspium* and *Caspianum*; the *Muscovites* name it *Gualenskoi-more*. Its length from South to North, viz. from the mouth of the River *Volga*, below the City of *Astrachan*, to *Ferebath* in the Province of *Mesenderan*, reaching eight degrees to the *Aquator*, making 120 *German*, or 600 *English* Miles; Its breadth from the Province of *Chunarasm* or *Karra-gon* to *Shirwan*, viz. from West to East is six degrees, making 90 *German*, or 450 *English* Miles; and though according to the opinion both of the antient and most modern Geographers, its length be reckon'd quite contrary to this, viz. from West to East, and its breadth from North to South, nevertheless upon the most exact Enquiry that could possibly be made, the first account has been found most congruous both with the *Persian* Registers of Longitudes and Latitudes, and with the true Situation of the Maritim Provinces adjoyning to that Sea. There is also another Error introduced by *Pomponius Mela*, *Pliny*, and some of their followers, as *Strabo*, *Macrobinus*, and others, who affirm the *Caspian Sea* to be a *Sinus*, or Gulph of the *Indian* or *Tartarian Sea*, or to have a communication with the *Euxine Sea*, and by the River *Tanaïs*, with the *Palus Meotides*. But according to the best Survey made by some *Europeans* of late Years, of this Sea, and the constant Report of the *Persians*, bordering upon it, it seems to be now pass'd all Dispute, that the Opinion of *Herodotus*, and *Aristotle*, who affirm, that the *Caspian Sea* is a particular Sea by it self, not having any communication with other Seas, is the most credible; it being on all sides

so encompass'd with Land, that it deserves the name of the *Mediterranean* in a more strict sense, than that which is commonly known by that name. Besides the great Rivers of *Volga*, *Araxis*, *Cyrus*, the *Jaike* and *Jems*, the *Nios*, the *Oxus*, and the *Orxentes*, near a hundred other Rivers of less note, fall into this Sea; and notwithstanding all these prodigious Accessions of Waters, it is not sensibly increased; which may seem to furnish a probable Argument to those, who assert, that the Waters of these Rivers must needs be conveyed thence by some great and considerable Passages, or open communication with other Seas: The *Persians* are of opinion, that under the Mountains near *Ferebath*, betwixt the Provinces of *Tauristan* and *Meserdan*, there is a Gulph where these Waters are swallowed up, and conveyed away under the Earth. But, why may not the same reason take place here, which is alledged for the Oceans not overflowing the Earth by the accession of so many Rivers? viz. That, besides the Mists, which consume a great part, the rest is conveyed by infinite secret Channels through the Earth back again to the Source of the Fountains and Rivers, so that by the help of those Veins of the Earth, these Waters being purified of their Filth, and separated by this continual Percolation from their Salt, are by an interrupted circulation reconveyed to the same Fountains and Rivers.

The Caspi-
an Sea not
very well
known to the
Antients.

The *Caspian Sea* being either quite undiscovered, or but superficially known to the antient *Greeks* and *Romans*, before the latter carried their Arms beyond the *Euphrates*, it is no wonder if the relations those Authors have left us about it, are for a great part not consonant to Truth, and some modern Writers, misguided by their Authority, and having taken the rest perhaps upon hear-say, have inserted a great many things, which are contradicted by Experience. What *Curtius* relates concerning the *Caspian Sea*, being fresher than the Ocean, proves a mistake; it being full as Salt as the Waters of the Ocean; tho'

tho' upon the Coast of *Hyrkania* (now called *Kilan*) the Water is only brackish, because of the mixture of a great many Rivers which fall into this Sea on that side; which may probably have led the above-mentioned Author into that Error, tho' the same may be observed in the Ocean; especially upon the Coast of *Holland* and *Zealand*, by reason of the fresh Waters of divers Rivers, which exonerate themselves thereabouts. What the same Author relates of a vast number of Serpents in this Sea, is positively contradicted by the Inhabitants of the Province of *Kilan*, and others bordering upon that Sea: *Pomponius Mela*, in his Geography speaks of a vast number of Monsters, which he calls *Bellua*, abiding in this Sea, which he alledges for one main Reason, why it is scarce Navigable; whereas it is sufficiently known, that the true Reason why the *Persians*, *Tartars* and *Muscovites*, seldom venture far into this Sea, and that only in Summer, is, that their Barks and Boats are so small and wretchedly built, that they dare not venture far from the Shoar; Besides, that this Sea has very few Havens, to wit, that betwixt the Isle of *Tzenzeni* and the Continent, near *Terki*, beforementioned, the Havens of *Baku*, *Lenkeran* and *Ferebath*, none of the safest; the Haven near the City of *Minkischack*, on the side of the *Grand Tartary*, being the best in this Sea; so that the Inhabitants bordering upon it, being generally very bad Seamen, and not well skill'd in the Compass, it is their own Ignorance, and the Danger of this Sea, that keeps them near the Shoar, not the Terror of these Monsters; those other *Europeans* that have of late years sail'd deeper into the *Caspian Sea*, having neither seen nor heard any thing like it, except they would take the Sea-dogs, which are in great numbers near the mouth of the *Volga*, for such prodigious Monsters. By the Experience of those also, it is sufficiently contradicted what *Petreyus*, in his History of *Muscovy*, relates with so much confidence, that the Water of the *Caspian Sea* is as black as Ink; that it is full of Islands well stock'd

Errors of
Modern
Authors
concerning
the Caspi-
an Sea.

Neste.

The Glutton.

stock'd with Inhabitants, and a great number of Cities and Villages; The Water being of the same colour with that of all other Seas, and there being not one Island in it, that has either City or Village; and, if the *Persians*, *Tartars* and *Muscovites* living thereabouts, may be believ'd, there is only the Isle of *Enfil* near *Ferebath*, which having very good Pastures, the Neighbouring Inhabitants, who keep their Cattle there, have a few Huts to defend them against the Injuries of the Weather, during the time their Cattle Graze there. Of the same stamp is what *Contarinus*, in his Travels, and *Father Bazarous* in his History of *Persia*, relate concerning a certain round Fish without a Head, to be found in this Sea, of an Ell and a half Diameter, of which, they say, there is drawn a certain Oil, which the *Persians* use in their Lamps, and to grease their Camels; whereas there are at the foot of the Mountain of *Barmach*, near the City of *Baku*, whole Rivulets of an Oily substance, by them call'd *Neste*, which furnish them with a sufficient quantity of this Kind for that Use, at a much cheaper Rate, it being from thence transported into the other Parts of the Kingdom. I am apt to believe that they are fallen into this Error by the superficial Description of a certain Fish in the *Caspian Sea*, called *Naka*, or *Glutton*, which has some resemblance to that mentioned by them; for, it has not only a very short Nose, but the whole Head is, as it was, within the Belly, and its Tail being round, and its length and breadth near the same, and sometimes of six or seven Foot, it comes pretty near a circular Figure. This Fish will fasten it self with the Tail under the Fisher-men's Boats, so as to overturn them, as will also the white Fish, which makes the Fisher-men be very cautious of them. They catch the first with the Liver of Beef or Mutton, which the Fish much delights in, this they put as a Bait upon Iron Hooks, ty'd to good strong Cords, and so draw him to the Shoar. But I cannot imagine upon what authority they have found-

founded their Relation, when they say that there is two other Fish in the *Caspian Sea*, it being sufficiently known by Experience, that the *Caspian Sea* is very well Stor'd not only with abundance of Salmon, Sturgeons and Herrings, but also with several Kinds of Fish, as are catch'd in Rivers, and kept in Ponds, as Barbels, Breams and Trouts. Before we leave the *Caspian Sea*, it will perhaps not be amiss to take notice of a certain Species of wild Geese, or (rather Cormorants) which are found in great numbers on that Shoar, especially towards the mouth of the River *Volga*. They are like other Geese as to their Colour, Legs, Neck and Feet, but the bulk of their Bodies exceeding the Swans. Their Bills are fork'd at the end, being a Foot and half long, and near two Inches broad; the whole Body of some of them being above seven Foot in length from the Head to the Feet. But what is most remarkable in them, is, that under their Bills, they have a shrivell'd Skin hanging, resembling a Bagg, which, when dilated, contains more or less three Gallons of Liquor, this they make use of for a Reservoir for such Fish they take, which they afterwards swallow down at leisure. On the same Shoar is also frequently seen that kind of Fowl, which *Pliny* calls *Onocratalus*; their Beaks are long and round, but at the extremity flat, in the form of a Spoon beaten out. When it puts its Beak into the Water, it makes a most hideous Noise, almost like an Ass, whence, without doubt it had its Name. I had almost forgot to tell you, that the *Caspian Sea* neither Ebbs nor Flows, which may serve as additional Argument to maintain our beforementioned Assertion, that it has no communication or correspondence with any other Sea.

Onocratalus.
tail 9.

CH A P. V.

*Of the Tartars of Dagesthan and Circassia;
of Siberia, and some other Tartarian Pro-
vinces betwixt China and Muscovy.*

Circassia.

THE Tartars of Dagesthan and Circassia, inhabit that Country known to the Antients under the name of *Albania*, which reaches all along the Shoar of the *Caspian Sea*, from the end of the Deserts of *Astrachan* (mentioned in the foregoing Chapter) to the City of *Derbent*, on the confines of *Persia*; The *Dagesthan Tartars* are subject neither to the *Persians*, nor *Muscovites*, the Mountains which they inhabit serving them for a Fence against these two Potent Neighbours; But the *Circassian Tartars*, divided from the former by the River *Bustro* (which *Ptolemy* calls *Gerrus*) bordering upon the Kingdom of *Astrachan*, and being subject to the Jurisdiction of the Grand Czar of *Muscovy*, we will treat of them first, taking our course from the great Deserts of *Astrachan*, first to the River *Bustro*, and from thence to the Frontiers of *Persia*.

The City
of Terki.

The Country of *Circassia* is situate all along the coast of the *Caspian Sea*, from the South-West to North-East, encompassing it about in form of a Crescent, and making a very spacious Bay. The *Circassians* are possess'd of that Part of *Albania*, which hath for its Frontiers on the East and West-side the *Caspian Sea* and Mount *Caucasus*, and on the South and North the River *Bustro*, and the Deserts of *Astrachan*. Very few Historians, whether Antient or Modern, have made any mention of them; some having assigned their Habitations beyond the Mount *Caucasus*, near the *Euxin Sea*; whereas they are more properly to be called, the *Caspian Sarmatians*. Their Capital City is *Terki*, above 300 Miles from *Astrachan* by Land, situate near three Miles from the

the Shoar of the *Caspian Sea*, upon a small River, called *Timenski* (a Branch of the great River *Bustro*) which being formerly called *Terck*, has given the name to this City; it is seated in a very spacious Plain, very fenny towards the Sea-side, under 43 deg. 23 min. Elev. It is in compais about two Miles, well fortified with Ramparts and Bastions of Earth, after the modern Way, stor'd with Cannon, and has always a considerable Garrison in it of *Muscovites*, under the Command of a Weywode, the *Tartarian Prince*, who resides here, having 500 of them allow'd him for his Guard. Since the Reduction of those Parts under the obedience of the Czars of *Muscovy*, they have put in all Places of Strength, not only their Garrisons, but also Governours, Magistrates and Priests, for the exercise of the Christian Religion. Notwithstanding this, the *Circassian Tartars* are Govern'd by their own Princes, Lords and Judges, who administer Justice in the Czar's Name; and, in Matters of Importance, not without the Presence of the Weywode, or *Russian Governour*, being all obliged to take the Oath of Allegiance to his *Czarish Majesty*. The Men are not unlike the *Nagajan Tartars*, but not so broad-fac'd, their Hair is black and long, their Complexion yellowish, they shave the midst of their Heads, from the Forehead to the Neck, leaving a small Lock at the Crown. The Women here are excellently well shap'd, have not only good Lineaments in their Faces, but also of a clear and smooth Complexion, which with their black Hair hanging down in two Tresses on both sides of their Faces, makes them appear very agreeable. The *Circassian Tartars* are less barbarous than those of *Dagesthan*, having in some measure abated from their former Barbarism, since their conversing with Christians. The Mens Apparel is near the same with the *Nagajans*, their Caps being only something larger, their Cloaks being likewise of coarse Cloath or Sheep-Skins, fastn'd only at the Neck with a String, which being not large enough

The Habit
of the Cir-
cassians.

to cover the whole body, they turn it according to the Wind and Weather. The Women wear about their Heads a black Coif, cover'd with a fine white Cloath ty'd under the Chin. The Widdows have hanging in their Necks an Ox-bladder full blown, covered with a piece of Cotton of several colours. The Women wear all of them, during the Summer, nothing but a Smock of divers colours, which being cut so deep before, that one may see down below their Navels, and their Faces being always uncovered (contrary to the Custom of those Parts) this, with their good Humour, and Familiarity they use in Conversation, makes them very desirable, notwithstanding which, they have acquired the Reputation of being very chaste, tho' they seldom want Opportunity of hornifying their Husbands, it being look'd upon as a piece of common Manners among them, in a Husband, to go out of the doors, as soon as any body comes to speak with his Wife; so, that, whether this Continency of theirs be founded upon their own Generosity to recompence their Husbands for the Confidence they put in them, or more upon Fame than real Truth, we will not pretend to determine in this Place. Their Language they have common with the other Neighbouring *Tartars*, tho' the chief among them are also not ignorant of the *Muscovian*. They are Pagans; for, tho' the Ceremony of Circumcision is received among them, yet have they neither Priests, *Achoran*, or Churches, like other *Mahometans*; Every one here offers his own Sacrifice at pleasure, for which they have some certain Days, established rather by Custom, than any positive Commands. The most Solemn Sacrifices they offer at the Death of their nearest Friends, especially if they be of an Eminent Rank among them. Upon such an Occasion, both Men and Women meet in the Field, to be present at the performance of the Sacrifice, which is a He-Goat. The first thing they do, is, to cut off its Privy Members, which they cast against a Wall, and if they stick

against

against it, the Goat is judged fit to Sacrifice, if not, they are obliged to kill another, till such time they are satisfied in its fitness by the before-mentioned Tryal; Then they proceed with the Ceremonies, flaying it, and stretching the Skin with the Head and Horns on, upon a Cross on the top of a long Pole, planted commonly in a Quick-set Hedge, to keep the Cattle from it. Near this the Sacrifice is offered, by boyling and roasting the Flesh, which they afterwards eat. The Feast being over, the Men rise, and after having adored the Skin, and muttered out certain Prayers, the Women withdraw, and the Men conclude the whole with drinking good store of *Aqua-vita*, generally to that degree, that they seldom part without being as drunk as Beasts, and sometimes not without fighting. They are very Ceremonious in their Burials, and adorn their Sepulchres with Pillars. Over those of Persons of Quality they build certain little Houses, but only of Wood, the Boards whereof are commonly painted of several colours, and placed Chequer-wise, upon the Roof of which are to be seen some Statues, but very mean, and sometime some Pictures, poorly done, representing commonly the Hunting of some Wild Beast or another.

The *Tartars* of *Dagesthan* inhabit now adays that part of *Albania*, from whence *Thalestris*, the famous Queen of the *Amazons* came to give a Visit to *Alexander the Great* in *Hyrcania*, to obtain that Kindness, which Ladies, tho' never so desirous of, seldom care to beg. They inhabit a Tract of Ground of above 200 Miles, all along the *Caspian* Sea-shore from, the City of *Derbent*, the utmost Frontier-Town of *Persia*, on that side, extending Northward as far as to the River *Bustro* near the City of *Terki*, the Capital of *Circassia*. They are called *Dagesthan*, or Mountain *Tartars*, from the Word *Dag*, which signifies in their Language as much as a Mountain; because they live between the Mountains, and in the Plains at the foot of these Mountains, which are very fruitful and pleasant,

except it be towards the Sea-side, where it is all Heathy and Barren.

Their Shape These *Tartars* are generally of a tawny, dark Complexion, enclining to black; they are very strong, and well-set in their Limbs, but very ugly in their Faces, having long black Hair hanging down over their Shoulders. The Women wear the Hair ty'd up in a great many Tresses, which hang down about their Heads, much after the manner of the *Persians*, but are not kept so much under Restraint, having their Faces uncovered, and not being shy of being seen by Strangers. Those who live towards the Northern part of this Province, are called *Kaitack*, as those that inhabit the more Western Parts, are called *Kamuck*.

Their Government. Their Form of Government is that which is most worth Observation, it having a great Resemblance with those, which in very Antient Times were established in the Western Parts of *Europe*. For, the whole Country is divided into a great many Petty Lordships, each of them under the Jurisdiction of its proper Lord or Myrfa, who, tho' Hereditary, is nevertheless not Absolute, but his Authority controuled by that of some of the chief Men among them. All these Petty Lords acknowledge one, whom they call *Schemkal*, for their Supreme Head. He succeeds not by Inheritance, but by Election. For, after the Death of a *Schemkal*, all these Petty Lords or Myrfa's meet, and being set down in a Ring, one of their Priests casts a Golden Apple among them, the first Person which is touch'd by this Apple, is their *Schemkal*, to whom, by common consent, they pay their Respect, but no absolute Obedience. They are generally very Barbarous, Savage, and Mischievous, living most upon Robberies, and exacting Contributions from the Caravans that pass that way from *Persia*. A great part of their Livelihood is, for the Men to steal Children, not sparing even their nearest Relations, whom they sell to the Neighbouring *Persians*, leaving the care of their Cattle to their Wives.

They

They have an odd Custom at their Weddings; to wit, for every Man there present to shoot his Arrow into the Floor, where they are left, till they are rotten, or fall of themselves. They are all *Mahometans*, using Circumcision, and all other Ceremonies of the *Turks*.

Their Cloathing is a long close Coat, commonly of a dark gray, or black coarse Cloath, over which they wear a Cloak of the same Stuff, and sometimes of Sheep's-Skin. They wear a square Cap sewed together of a great many pieces; their Shoes being for the most part made of Horses Hides, sewed only together a-top at the Instep. The poorest among them is provided with a Coat of Mail, Head-piece and Buckler, besides a Scymitar, Javelin, Bow and Arrows.

The Metropolis of the whole Country is, the City of *Tarku*, situated within the Mountain among steepy Rocks, which are as hard as Flint, and afford several most pleasant Springs to the City, which contains about 1200 Houses, built of Brick-stone bak'd in the Sun, after the *Persian* manner, but not so high; It is the Residence of one of their Petty Princes, but is not surrounded with any Fortifications, not so much as a Wall. Next to this, the most frequented places of this Country are *Rustain*, *Boinack*, and *Andre*, being three several Principalities, lying in the Road betwixt *Persia* and the River *Volga*. The Town of *Boinack* is situate upon the ascent of a steepy hill near the Sea-side. That of *Andre* is built upon a rising Ground near the River *Koisa* (by *Ptolomy* call'd *Albanus*) which rises out of Mount *Caucasus*; Its Waters are very muddy, and its Current very swift. The most Remarkable thing here is a certain Spring of seething Water, which arising near the Town, and falling at some distance into a Pool, makes the Water fit for Bathing. About some Miles lower, the River *Koisa* lets out a Branch, by the Inhabitants call'd *Askai* (probably the River *Casius* of *Ptolomy*) which running with a very slow Current, at last is reunited

reunited with the said River near the Sea. The River *Buzro*, mentioned in the beginning of this Chapter, (known by the name of *Gerrus* in *Ptolomy*) is the Boundary betwixt the *Circassian* and *Dagesthan Tartars*; And, about 25 Miles before its entrance into the *Caspian Sea*, is divided into two Branches, the first of which, being called *Terck*, or *Timenski*, has given the Name to the City of *Terki*, the Metropolis of *Circassia*. The second Branch is called *Kifelar*, very near as broad as the other, but not so deep, being fordable for the most part of the Summer. But before we leave the Frontiers of the *Russian Empire* on this side, it may perhaps not be beyond our scope, to insert here a short Description of the City of *Derbent*, both for its Antiquity's sake, and its being the Frontier-Town of *Persia*, upon the Confines of the *Dagesthan Tartars*, especially since we intend to treat of some other Parts, bordering upon *Muscovy*, in the next following Chapters.

Derbent.

The City of *Derbent* is situate in the Province, called by the *Persians* *Lengerkunan*, upon the very Shoar of the *Caspian Sea*, which sometimes washes its Walls, under the 41 degr. 51 min. of Latitude. Its length reaches from East to West, near five Miles, but its breadth is not proportionable to its length. It is not only the Frontier-place of *Persia*, lying upon its utmost Confines on this side, but may well be called the Gate of it, reaching from the Mountain quite down to the Sea-shoar. The whole City is divided into three distinct Quarters; The first, is the Mid-City, which the *Persians* affirm to be built by *Alexander the Great*, as also that Wall which surrounds the City on the South-side. These Walls are of a great height, and about six Foot broad, and at a distance appear as if they were built of the best Free-stone in the World; but, according to the Relation of the Inhabitants, the Stones of it are made of Mussle-shells and small pieces of Free-stone, beaten and molded together into Bricks, which, by the long tract of Time, are reduced

reduced to that degree of hardness, as to exceed Marble it self. There is, even to this day, upon one of the Gates, remaining an Inscription, resembling the *Syriack* Character, as there appears in another Place some *Arabick* words, but so defaced by length of Time, as not to be legible. The Castle, which lies upon the top of the Mountain, is also related to owe its Foundation to that Great Conquerour, and is now always kept by a very good Garrison of *Persians*. The second Quarter reaches up to the foot of the Mountain, being the most Populous, as the lower Town, which reaches to the Sea-side, is not much frequented now, being formerly inhabited by *Greeks*, but, ever since the *Persians* regain'd it from *Mustapha*, the *Turkish* Emperor, converted into Gardens. The whole Body of the City is encompass'd with a very strong Wall, so broad, that a Waggon may drive on them without Inconvenience. The Inhabitants are all *Mahometans*, except some *Jews*, whose chief Business is to buy such Stolen Children as the Neighbouring *Dagesthan Tartars* bring thither, or else some *Turks* or *Muscovites*, which they having pick'd up in some Encounters, they send thither to Market, to be from thence further carried into *Persia*. The Mountain above the City, being for the most part covered with Wood, affords another piece of Antiquity, to wit, the Ruins of a Wall, which, if the Inhabitants may be believed, formerly served for a Communication betwixt the *Caspian* and *Euxin* Seas, and extended it self near 300 Miles in length. Thus much is certain, that in the Ruins appear now in some places six foot high, in some others two or three, the Tract being quite lost in others; And, on some of the adjacent Hills are to be seen the Ruins of several old Castles of a four square Form, two of which remain undemolish'd to this day, and are Garrison'd by the *Persians*. There is a remarkable Monument of another kind near this City, to wit, the Sepulchre of *Tzumtume*, of whom the *Persians* relate the following Fable

cut

out of their Poet, *Fiesuli*: They relate, that *Essi* (this being the Name they give to our Saviour) coming into those Parts, found thereabouts a certain Dead Man's Skul, which having taken particular Notice of, he desired of God, whose Favourite he was, to bring the deceased Person to Life again; which being done accordingly, *Essi* then asked him, who he was; he answered, that his Name was *Tzumtsume*, that he had been the most Powerful King of that Country, where he had kept a va^l Court, composed of a great many Thousands Musicians, Pages, and other Servants: At last *Tzumtsume*, having asked *Essi*, who he was, and what Religion he professed, Christ made answer, I am *Essi*, and by the Religion I profess, all the World is to be saved. If this be true, reply'd *Tzumtsume*, I declare my self for that Religion, but desire that I may die immediately, being unwilling to live now without Subjects in a place where I was so powerful before. *Essi* having granted his Request, he died instantly, and his Sepulchre remains here to be seen to this day, under a Tree of an extraordinary bigness, next adjoining to which is a Scaffold erected of ten Foot high, and sixteen Square. On the other side of the City are to be seen some Thousands of Tombs, cover'd with Stones, half round, Cylinder-wise, but exceeding the ordinary Stature of Men, having all of them *Arabick* Inscriptions. It is reported, that in former Ages, yet since the Time of *Alahomet*, there was a certain King in *Media*, named *Kassan*, who being engag'd in War against the *Tartars* of *Dagesthan*, received there a signal Overthrow, and caused the Bodies of the Officers killed in this Battle to be buried in these Tombs. The Relation seems to be not altogether fictitious, there being near the Sea-side, at some distance from the rest, forty others, exceeding the before-mentioned Tombs in bigness, and encompass'd with a Wall, which having each its Banner, are said to be the Sepulchres of so many Lords of the first Rank, and

and other Holy Men, that came along with them, where the *Persians* and *Tartars* of both Sexes come to pay their Devotions by kissing these Sepulchres, and laying their Hands upon them, while they are at Frayers. But it is time to return to the *Tartarians*, under the Grand Czar's Obedience, and among them, to say something of the Province of *Siberia*.

This Province which lies quite Northward from *Muscovy*, betwixt the Provinces of *Obdora* and *Jugoria*, bordering towards the North upon the *Samojedes*, is of a great extent, but not very populous, being inhabited by *Tartars*. Its Capital City, being also the Seat of an Archbishop, is *Tobol*, built upon a rising Ground, near a small River; and, except some *Muscovites*, inhabited by *Tartars*. On the Frontiers of the *Calmuck Tartars*, is the City of *Daour*; And far beyond *Tobol* is *Chenefotski*, the chief place of Commerce in the whole Province for Sables, and other sorts of Furs, the Products of this Country. The Natives are a poor and wretched sort of People, notwithstanding that they have in some Parts good Corn Fields, and great Store of Fish. But the chief and most precious Commodity of this Country, besides other Furs, are the Skins of Sables. These Animals they catch either with Traps, not unlike to those we catch our Rats with; or by spreading of Nets under the Trees, where they feed, which being cut down, they are entangled in the Nets; In the Winter they have also a Way of hunting them with Dogs. They were formerly Pagans, being Govern'd by their own Czar or King, till near 150 Years ago, they were subdu'd by Czar *John Basilovits* in the following manner: A certain Famous Pirate among the *Cosacks*, living near the River *Volga*, whose Name was *Jormack Timorhof*, having taken a Ship loaden with Amunition, and belonging to the Czar, was for fear of being pursued and discovered, fled for Shelter into a certain Island, near the River *Kama*, which coming from *Permia* (one

(one of the Northern Provinces of *Muscovy*) falls below *Casan* into the River *Volga*. This Island belonging then to a certain *Muscovian* Merchant, he propos'd to him no less than the Conquest of some of those *Tartarian* Countreys, lying more towards the North; and being furnished by him with Arms, Ammunition, and other Necessaries, he, with about five or six hundred of his Followers went up the River *Tagit*, and from thence to the River *Tura*, where having possess'd himself of a small Island, called *Japouchin*, he march'd from thence to the City of *Tumen*, which he also took without much opposition. Being flush'd with this Success, he directed his March straight ways to *Tobol*, the Metropolis of the Province, and then the Residence of the *Siberian* King, where having also met with very little Resistance, he soon became Master of the Place: But being not contented with this extraordinary Success, and proposing to himself no less than the Conquest of the whole Province, he lost soon after both his Life and Conquests. For, having pursued the flying Enemy a great way beyond the City of *Tobol*, all along the River *Irtish*, 300 of his Men, whom he had sent out on purpose, to Attack the Enemy at a certain pass, being drawn into an Ambush, were all kill'd upon the Spot, so, that *Jormack* with the rest, being about 200, was forced to retire into a small Island thereabouts, where he Entrench'd himself as well as he could. But the *Tartars* having by their late Victory, got new Courage, and being informed of what number of Men he had with him, Attack'd him by Night, where he with all his Followers, except 40, who found means to get into *Muscovy*, were either drowned or cut to pieces. The remnants of *Jormack's* Party, being at last come to the City of *Musco*, and having given to the Czar a relation of what had pass'd in *Siberia*, it was thought advisable to give them some Forces, thereby to enable them to try their Fortune a second time. Having therefore obtained 600 Men, with Ammunition, and other

Neces-

Necessaries suitable to such an Expedition, they march'd directly towards the City of *Tobol*, the Metropolis and Residence of the Prince of *Siberia*; and having a second time possess'd themselves of it without much opposition, they took quite other measures to secure their Conquests, from what *Jormack* had done before; for they so strongly fortified themselves there, that they soon were beyond all apprehension of being Attack'd by the *Tartars*, and being afterwards reinforced with new Supplies of Men, and other Necessaries, by their frequent Incursions so fatigu'd the Neighbouring *Tartars*, that they were found to submit themselves under the Czar's Protection; tho' it is not altogether improbable, but that the Necessity of vending their Sables and other Furs to the *Muscovites*, might be their Chief Motive of surrendering themselves under the Czar of *Muscovy's* Subjection. Since which time, the *Muscovites* have built in these Parts several Cities, fortified after the *Russian* Fashion; and much improved others, as *Narim*, and the great City of *Tooina*, on the other side of the River *Oby*; The Castle of *Comgoscoi*, upon the River *Telta*, and others.

Since the Conquest of *Siberia*, it is chiefly to the *Muscovites* we are beholding for the particular Discovery they have made of that vast Extent of the Northern Countreys, that lie betwixt the River *Oby* (which traverses this Province, and has been mentioned before) and the Famous *Chinese* Wall, which divides that Famous Empire from the *Grand Tartary*. For the *Muscovites* having once been made sensible of the prodigious Quantities of all Sorts of precious Furs, as the Sables, Martins and black Foxes those Countreys afforded, and the vast Profit that must needs arise to their own Country, by engrossing the Traffick of those Commodities, have left no stone unturn'd, not only to make the best Discovery they could of those *Tartarian* Nations, but also by settling a fair Correspondence with them, to open to themselves a free passage

LITE

into *China*. Among the *Tartarian* Nations which inhabit that vast Tract of Ground betwixt *Siberia* and *China*, the *Tartars* of *Calmuck*, of *Mongul* and *Bogdoi*, are the most considerable, whether for the extent of the Countreys they inhabit, or the prodigious number of their Inhabitants. The first discovery of these Parts has chiefly been owing to the Industry of those employed by the *Muscovites* in Sable Hunting, whom they in their Language call *Tachutehiki*, or *Hunters of Sable Martins*; These are for the most part, composed not only out of Malefactors or Criminals, but also out of some Officers or Boyars, who for some reason or another, having fall'n under the *Grand Czar's* Displeasure, and being banished into those places where these Creatures are caught, the hopes of Gains has by degrees drawn them further and further after the Search of these Creatures, even as far as the River *Yamour*, where, for their better Conveniency, the *Muscovites* not many years ago, have built a Fort in a certain Island of that River, which has occasioned no small Contests betwixt them and the *Chinese*. Besides the two ways of catching these Creatures by the Trap and Net, mentioned before, they observe this Method in these remote Parts: There is a certain number of Men Arm'd with Cross-bows, engag'd for this Service, during the space of seven Years, and divided under certain Officers; One of these Officers goes abroad, at least once a Week with his Hunters and Dogs in Search after these precious Creatures, which commonly are lurking among the little Islands, which they kill with their Cross-Bows, not making use of any Fire-arms, for fear of endamaging the Furrs; What is thus caught is all for the *Czar's* Use, except a certain Allowance, the Officers have for their Pains, which however, they are obliged to divide in proportion with their Huntsmen, to encourage them in prosecuting the Game with the utmost diligence; The eagerness after which has at last opened to them the Knowledge of those several Roads, which insensibly have

have led them to the very Borders of *China*. But we will return to those *Tartarian* Nations, and begin with the *Tartars Calmucks*, or *Calmouches*.

These *Tartars* inhabit a vast extent of Country, The *Tartars* Cal-
between the two Rivers of *Volga* and *Jaika* extend-
ing from *Astrachan* towards the *Caspian Sea*, and mucks.
bordering upon the Country of the *Tartars* of *Mongul*. They are divided into an infinite number of *Hordes*, every one under their particular *Chan* or *Kan*, who all of them acknowledge the Authority of one, who is their Principal *Chan*; he is called *Orchicurtican*, and derives his Pedegree from the Great *Tamerlan*. He is a very Potent Prince, and lives in very great Splendor, being formidable both to the Neighbouring *Tartars*, and *Muscovites* themselves; the latter of which keep a considerable Garrison at *Saratof*, on the River *Volga*, to hinder their Excursions on that side; and during the Winter Season, are obliged to furnish the *Nagajan Tartars* about *Astrachan*, with Arms to defend themselves against the Inroads of these *Tartars*. Formerly they used to come every Winter to ravage the Country of the *Nagajans*, but since these by the assistance of the *Muscovites*, have made them sensible of the effects of their Fire-Arms and Canons, they content themselves with coming once a Year in the great Plains of *Astrachan*, for the conveniency of Food for their Cattle, at a Season, when the more Northern parts, which they inhabit, are quite destitute of it. This is commonly done with no less than a hundred thousand Men, and they seldom return without having received their usual Present of Bread, *Aqua-vitæ* and Tobacco, from the Governour of *Astrachan*. There is no question to be made, but that the *Muscovites* are powerful enough to curb the Insolency of these Vagabonds, if it were not out of a consideration of the Benefit they receive from the Traffick of their Furrs and Horses, which they bring in great Quantities to *Astrachan*, and that they are very serviceable to the *Czar* in his Wars, being accounted the nimblest at
En-

Encamping and Decamping in the World, as being accustomed to it by the frequent Incurſions they make into all the Neighbouring Countreys. It is chiefly for this Reason, that the *Muscovites* look'd upon it as a piece of Policy, rather to allay their Fierceneſs by ſome Presents (which however, by continuance of Time, they now demand as an Obligation), than to engage in a War againſt a Multitude of Vagabonds, who have nothing to looſe; they having no Houſes or fix'd Habitations; much leſs any Cities, but living Winter and Summer in Tents, made of Felts, in which however, both for neatneſs and conveniency, they exceed all the Neighbouring Nations, even thoſe that have ſettled Habitations. Theſe as well as all the other Nations of *Great Tartary*, even to the *Indies*, are Pagans, except thoſe of *Bokara* and *Samarkand*, who are Mahometans. All the reſt of the Pagan Nations acknowledge for the Supream Head of their Religion, in the ſame, if not in a more abſolute manner as the *Roman Catholics* do the *Pope*, a certain High Priest, whom they call *Dalae-Lama*, or *Lamalamalom*.

The Pagan
Pope.

The conſtant Reſidence of this Impoſtor is in a very ſtrong Caſtle, near the City of *Barantola* in the *Tartarian* Province of *Tanchut*, which reaches from the *Tartars* of *Calmuck* and *Mongul*, between *China* and *Persia*, to the *Indies*, and is Govern'd by a great Prince, whom they call *Deva*. This Pagan Pope, the ſpiritual Father of the whole *Great Tartary*, is worſhipped by theſe Idolatrous Nations, by proſtrating themſelves before him, and adoring him, like a God; neither are any Strangers permitted to approach him, unleſs they are ready to pay him the ſame Devotion. The *Chineſes* themſelves ſhew a great deal of Veneration to him, and whenever he vouchaſes to come into *China*, he is received with the greateſt Reſpect and Honour imaginable, and never returns without vaſt Presents. He has his Vicars or Vicegerents reſiding in ſeveral of the *Tartarian* Provinces, unto whom they pay the ſame

ſame Adoration, as to the *Dalae-Lama*, or *Lamalamalom* himſelf; Theſe Patriarchs, or what elſe you will call them, are by the *Tartarians* called *Contuſta Lamas*, and aſſume among other Prerogatives, an Authority to themſelves of compoſing ſuch Differences, as may ariſe among the Under Chans, either by themſelves, or by ſuch Judges as they are pleaſed to appoint. The chief thing which contributes towards the maintaining the great Veneration theſe Pagans have for the *Dalae-Lama*, is, that they have been perſuaded into a Belief, that he is immortal, and only renews, like the Moon. This Impoſtor is carried on in the following manner: As ſoon as they perceive this *Dalae* or Chief Priest, to be in danger of his Life, thoſe that have the management of this Buſineſs, make it their whole care to find out among the other *Lama's* or Vicars, one who moſt reſembles him in Perſon; who, immediately after the Death of the firſt (whoſe dead Body is carefully concealed) is ſet up in his Room, and declared to be the ſame *Dalae-Lama*, but only renewed in his Perſon; and this Impoſtor is the more difficult to be diſcovered, by the common People, they being but rarely allow'd to ſee this High Priest, unleſs it be at a diſtance, when he gives them his Benediction.

I cannot but take notice here of the Opinion, which ſome, that have of late years travell'd into thoſe Parts, have conceived of this *Dalae-Lama*, to wit, That he is that ſame *Preſte Jean*, who has made ſo much noiſe in the World, and has been ſo variously repreſented by Hiſtorians. Thus much is certain, that if every thing be duly weigh'd as it ought to be, concerning the Title and other Things, which by many Authors are attributed to their *Preſte Jean*, the ſame may in moſt points be ſaid of this *Dalae-Lama*; ſo, that I ſee no reaſon why we may not with more Juſtice place him in *Asia*, than theſe Authors have look'd for him in *Abyſſina*, where, with all their Endeavours and Shifts, they have never been able to find him out hitherto.

Preſte
Jean.

The *Portugeses* were the first that received, and afterwards communicated this erroneous Opinion to the rest of *Europe*; it being certain, that the more antient Authors, who have made any mention of this *Preste Jean*, have placed him always in *Asia*, though they have differed both as to his Name, and place of Residence. And thus far *Baltazar Tellez*, *Nicolas Godigno*, and some others, who have been for a considerable time resident in *Ethiopia*, and consequently had the better Opportunity to be inform'd concerning this Matter, agree with the Antients, that this *Preste Jean* is not to be heard of in those Parts. The *Portugeses* were first led into this Error by one *Pieter de Coulan*, who being sent by their King *John II.* to discover the *East-Indies* by Land, after having traversed a great part of *Asia* and the *Indies*, could not hear the least Tidings there of this so Famous *Preste Jean*; But, in his return homeward, coming to *Cairo*, was inform'd, that in *Ethiopia*, there was a very Potent Prince, who was a declared Protector of the Christians, having always a Cross carried before him. This Relation agreeing in a great measure with what had been published before concerning *Preste Jean*; was the sooner received as Authentick, first, in *Portugal*, and afterwards all over *Europe*. The Jesuit *F. Kirker*, has shewn us out of the *Latin Chronology* of the Kings of *Abyssina*, That there is not the least mention made there of this *Preste Jean*; and if we search narrowly into the Antient Authors, that have had occasion to speak of him, we shall find that the greatest part of them have placed him betwixt the Country of the *Monguls* and *China*, tho' perhaps in several Provinces; which difference might perhaps arise from thence, that in former Ages this *Preste Jean* had his several Vicars, as the *Dalae-Lama* has now, which might be taken by some for the Head it self. *St. Antonius*, in the third Tome of his History, places this *Preste Jean* in the *Greater* or *Upper India*, from whence, he says, he drove back the *Tartars*, that invaded

invaded the Christians in those Parts. Those who have assign'd him his Reign in *Kitay*, have questionless comprehended that vast Country, situate betwixt the Rivers of *Volga* and the *Oby*, as far as *China*, under that Name, as the *Muscovites* do to this day; especially since *Marcus Paulus Venetus*, who resided several Years with the *Great Chan* of the *Tartars*, places *Preste Jean* in the same Kingdom of *Tancha*, where the *Dalae-Lama* has his Residence to this day. Both the Antient and Modern Authors have been strangely puzzled in finding out the true Etymology of the Word *Preste Jean*, but in my Opinion, that of *Scaliger* is the most probable, who derives it from the *Persian* Word *Prestegiani*, which signifies as much as *Apostolick*, and might easily by Corruption be transformed into *Preste Jean* by such of the *Europeans*, as did not understand its true signification. There is but two Objections of any moment to be made against this Assertion: The first is, that the same *Preste Jean*, who is so much celebrated throughout *Europe*, and his Subjects, were Christians; whereas the People Inhabiting now adays the *Great Tartary*, are Idolaters; The second is, that *Preste Jean* was a Temporal Prince. As to the first, it is to be observed, that, tho' at present that vast Country is altogether possess'd by Infidels or Pagans, nevertheless it is very probable, that in more Antient Times, the Christian Religion was introduced into those Parts as well as others, and continued there for a considerable time, there being certain Remnants of Christianity to be met with to this day, among some of its Inhabitants. There is a Country in those Parts, called by the *Moors* in derision, *Kiaferstan*, that is, *The Country of the Infidels*, the Inhabitants of which are called to this day, *Christians of St. Thomas*; and, tho' no Christians now, yet have retain'd Baptism for their Children, have painted Crosses in their Churches, and bear three Red Crosses, made with the Tincture of Sanders-Wood, in their Foreheads. I think it is almost beyond question, that in the thirteenth Age,

there was a vast number of Christians in *Tartary*, their Emperor *Cublai*, having embraced the Christian Religion, and his Brother waged War with great Success against the Caliph of *Babylon* and other Infidels. In the fourteenth Age several of *Franciscan* Monks, who were sent to the Great *Chan*, converted in the Kingdom of *Thibet* (which is next to that of *Tanchut*) a great number of Pagans; and it is Remarkable, what *F. Andrada*, a *Portugese* Jesuit relates, That in the Year 1624. when he travell'd in those Parts, he found among the Inhabitants some corrupted Idea's of Christianity; as a certain sort of Confession of that Christian Faith, their Ancestors had profess'd in former Ages. And I think it no less worth Observation, that this *Dalae* or High-Priest of the *Tartarians*, bears the Name of *Lama*, which in the *Tartarian* Language signifies a Cross, and that the *Tartars* of *Bogdoi*, who acknowledge among the rest the Authority of this *Dalae*, wear always Crosses about them, which they call *Lama's*, and keep them with a great deal of Reverence. As to the second Objection, of this *Dalae* not being a Temporal Prince now, this may be ascribed to the Wars and Revolutions of a Country inhabited by several distinct Nations, so as being first corrupted, and at last quite degenerated from their Antient Religion into a Barbarous Idolatry, and thereby the whole face of Affairs changed; this Successor of *Preste Jean*, from being a Monarch, might become the Head of a New Religion, or rather Idolatry.

But, it is time, after this Digression, to proceed in the Description of the *Tartarian* Provinces between *Muscovy* and *China*, and among them to the *Tartars* of *Mongul*. These *Tartars* inhabit a very large Tract of Ground from the Western source of the River *Yamou* to the *Calmuck* *Tartars*, from whom they are however separated by great Desarts, and border to the South-East and East upon *Turan* and *China*. They are subdivided into three great Provinces, each of them being under the Ju-

risdiction

risdiction of its particular *Chan* or *Taiso*, who are all three of the same Family, and cultivate a very good Understanding betwixt one another, having several Under-*Chans* under their Jurisdiction. The first and chiefest of these *Chans* is call'd *Tchetchinga*, his Territories lie betwixt *China* and the *Tartars* of *Bogdoi*. They inhabit neither Towns nor Villages, their Houses, which are but few in number, lying scattered here and there, without any regularity. They are very troublesome to their Neighbours inhabiting about the Lake *Dalai*, and all along the River *Szelinga*; one of their Under-*Chans*, call'd *Becroesain*, Territories bordering upon that River. It is in the Territories of this *Chan Tchetchinga*, that the *Contousta Lama*, or the Vicar of the *Dalae Lama*, has his Residence, being respected here as the Patriarch of all the *Monguls*; and adored almost like a Deity. He follows them where-ever they ramble, and it is to him they refer the decision of all their Differences; these *Tartars* being naturally of a very mild and pliable Temper. The second of the Principal *Chans*, is called *Oltiervikan*, and the third, *D' Jan Gari*, but their Territories lying out of the way of Commerce, and consequently being unfrequented by Strangers, are nothing near so well known as the first. They are very jealous of the *Tartars* of *Bogdoi*, since they have made themselves Masters of *China*, but these stand in little fear of them, as having the Advantage of their Fire-Arms against them, with the use of which the *Monguls* are altogether unacquainted; and the Desarts betwixt them and the *Calmucks* or *Calmuches*, serve for a Barrier to both Nations. They keep a very good Correspondence with the *Muscovites*, by reason of the Neighbourhood of *Siberia*, where they drive a great Trade with the *Muscovites*, especially in Cattle, wherein their chiefest Wealth consists, their Country being all over watered with a great number of small Rivers, which all empty themselves into the River *Szelinga*, and render their Meadows extremely fertile and fit for Pasturage.

Tartars of
Bogdoi.

The *Tartars* of *Bogdoi*, by the *Chineses*, called the *Eastern Tartars*, inhabit a vast Country, divided under the Jurisdiction of several Chans or Tayso's; but the Province, called, *Diutchari* by the *Muscovites*, whose Inhabitants conquer'd *China*, makes them the most Famous of all the rest of the *Tartars*. This Province lies betwixt the Eastern Seas, and the two great Rivers, *Chingala* and *Yamour*. They were formerly so inconsiderable, as to be Tributaries to the *Chineses*, till they made themselves both known and fear'd, by subduing six of the *Chinese* Provinces; and would in all likelihood, have soon made themselves Masters of the whole Empire at that time, had not the *Chineses* call'd in to their Aid the *Yousbecks*, who having expell'd the *Tartars* of *Bogdoi*, did not only settle themselves there, but also put upon the Throne the Family of *Ivema*; which having sway'd the Scepter of this spacious Empire, till the Year 1368, was expell'd by the *Chineses*, and the Imperial Diadem bestow'd upon the Family of *Tayminga*. After this Family had reign'd very peaceably for near the space of 300 Years, the same *Diutchari* or *Bogdoi Tartars*, in the Year 1644, re-entred *China* with a vast Army, and at last, reduced the whole Empire, under their Obedience. The first Emperour of the *Tartarian* Race, was *Chunchi* their Prince, the Chief of the Family of *Taitsingua*, who reigns at present in *China*. The *Tartars* of *Bogdoi*, as also the Inhabitants of the Province *Dauri* are not near so rich in Cattle as the *Monguls*, their Horses being but very small, and never Shoo'd by their Owners, but they drive a considerable Trade in Sables and black Foxes Skins, as also in Rubies and Pearls, which the Rivers, *Argus*, *Yamour* and *Chingala*, afford them. Their Houses are built of nothing but Earth, and they resemble both in their Stature and Faces most of the *European Tartars*, but especially those of *Crim*, except that they are much more civilised, by reason of their continual Commerce with the *Chineses*. Their Speech and the Characters they

they make use of, have a very near resemblance to the Vulgar Dialect of the *Persians*, but they have above sixty Letters in their Alphabet, and write and read from the top downward, like the *Chineses*. They scarce profess any certain Religion, but wear most of them Crosses, which they keep in great Veneration, and are great Enemies of the *Mahometans*. Both Guns, and Gun-powder is in use among them; but not so frequently, neither with the same Dexterity, as in *Europe*, they having not attain'd to the same perfection in the Composition of the latter, so, that it being but of little Strength, and their Great Artillery, which is very indifferently cast, not very suitable to their rambling way of living, they more frequently make use of the same Arms as the rest of the *Tartars*.

Besides these three different Sorts of *Tartars*, we have spoken of, there are several others, as the *Tostionski*, *Watski*, or *Vigulci*, *Barbanski* or *Seibanski*, *Tyrgyski*, *Tingoesi*, and others, who inhabit about the Lakes, and all along the Rivers between *Siberia* and the *Tartars* of *Mongal*. They most of them agree in Physiognomy and Language with the *Cal-muck Tartars*, so, that in all probability they are so many separate *Hordes*, formerly belonging to that Nation; but by conversation and trading with the *Muscovites*, at last brought over to the Jurisdiction of the *Russian* Empire.

The *Tingoeses* were first discovered to the *Russians*, *Tingoeses* in the Year 1605, when some of the *Muscovite* Hunters, guided by some *Siberian Tartars*, and a few *Samoyedes* (of whom we shall speak at large in the following Chapter) after having pass'd many Rivers and several Desarts, came at last to a River, called *Jenissay* (where the *Muscovites* have since built a City of the same name) exceeding in bigness the River *Oby* it self, which having on the East high Mountains (some of which cast out Fire) and on the West very fertile Plains, these were the Habitations of the *Tingoesi*, living in wretched Cottages, disposed into several small *Hordes* or Companies.

nies. The River overflows the adjacent Plains in the Spring, during which time, the Inhabitants retire into the Mountains, and return to the Plains with their Cattle, as soon as the Waters are fall'n: They found them of a very gentle and mild Disposition, having at the persuasion of the *Samoyedes*, soon submitted themselves to the *Muscovian* Government; but, what is very observable, is, that these *Tartarians* have great swoln Throats, like in *Italy*, the Inhabitants under the *Alpes*.

All the *Tartars* in those Parts are of a swarthy Complexion, inclining to an Olive colour: They have broad Faces, flat below, but rising on the upper-part, their Eyes very small, but brisk and sparkling; they have very short and flat Noses, wearing a little Hair upon their upper Lips or Chins. The Stature and Proportion of their Bodies is very large, something above the common Size, they are clean and well proportion'd in their Limbs; their Air, tho' somewhat stern and resolute, yet carries not any marks of Cruelty or Savageness along with it. Their Habits resemble that of most all the other *Tartars*, both *Europeans* and *Asiatics*, being made in the nature of a Cassock or large Vest, fitted to their Bodies, but the Materials are for the most part only Sheep-Skins. About the Waste they wear a Cord or small Girdle, wherein hangs their Bow and Quiver, which are their constant Companions, wherever they go. Their Heads are shav'd to the Crown, where they preserve a good Tuft of Hair, thick enough to make two good Locks, one of which hangs down before, the other behind. Upon their Heads they were no other Covering, than a round Cap, or rather Bonnet, made of the same Stuff with their Habits: only that on the top of it, there is a pretty large Tuft of red, white or green Silk, or perhaps of some other colour, according to the Custom of such *Hordes*, as they belong to; these *Hordes* wearing these different colour'd Tufts, as a certain mark, whereby to distinguish themselves from one another.

another. Their Chief Men among them, especially such as live in those places where the Sables and Martins are caught, make their Garments either of those Furrs, or else of Dog-Skins, and sometimes, especially during the Winter, they join both together. They generally wear the Hair of the Dogs (of which they keep a great number) outermost making the Furrs of the Sables or Martins the Lining to the other; not, but that they are sufficiently sensible; how much the first exceed the latter, both in Beauty and Value; but, say they, *We do not think it just, that the Dog, who in his life-time had been so serviceable to us, in finding out and catching the Sables or Martins, should be debased after his death, below those he conquer'd, but that his past Service ought to be remembered, by preferring him after his death before his enemy, which he vanquished when alive.*

It is easie to be imagined, that the *Muscovites*, after they had hunted out these so far distant Countries, did not acquiesce here, but left no Stone unturned till they had made themselves an easie Passage through those *Tartarian* Countries to the Empires of *China* and *Japan*. To obtain this end, they used to send frequently their Ambassadors, and sometimes Messengers on some Pretence or another, into those Parts, who having taken several ways, at last made the Passage betwixt the *Russian* Empire and *China* tolerably commodious to their Merchants, who now Travel from the City of *Musco* to *Pekin*, the Capital City of the *Chinese* Empire, in less than Four Months time, with Conveniency enough, especially since the *Muscovites*, for the conveniency of their *Caravans*, have built several Cities and Forts, as the City of *Genessay* or *Jenessay*, among the *Tingoeses*, upon the River of that Name; The City of *Szelinga*, upon the River of the same Name, besides several Fortresses, the last of which is called *Albazin*, built upon the River *Tamour*, three Months Journey from the City of *Musco*, and but three Weeks Travelling from *Pekin*, the Metropolis of *China*.

When

How the
Muscovite
Travel in-
to China.

When the *Muscovian* Merchants undertake this great Journey, they commonly take the Advantage of the Winter-Season, which being the most commodious in *Muscovy* for Travelling, by reason of the Rivers and Lakes (which in the Summer-time are no small Obstacles to Travellers) being all frozen over, they usually set out towards the latter end of *February*, or the beginning of *March*, when the Snow being well beaten, they Travel in Sleds from the City of *Musco* to *Tobol*, the Capital City of *Siberia*, to wit, above 800 *English* Miles in less than three Weeks. From hence they continue their Journey by Land to the utmost Frontiers of *Siberia*, and from thence to the *Tostiouski*, a Horde of *Tartars*, under the Subjection of the *Muscovites*. Here they change their Carriage (which they send back into *Siberia*) for one much more swift and commodious. For whereas the *Muscovite* Sleds are usually drawn but by one Horse, they make use in those Parts of a certain Beast, called the *Reen*, or *Rain-Deer*, which they put in their Sleds, and to make it go the more swift, they tie a great Dog behind, that by his barking, scaring the poor Beast, makes it run with that swiftness, that it carries the Sleds Six or Seven score Miles a day.

The Reen,
or Rain-
Deer.

This Creature (probably the *Tarandius* of the Antients) is by the Modern *Latins* called *Rangifer*, from the Word *Reen*, which is the Name given it by the *Laplanders*; who, as likewise the *Samoyedes*, and some other Northern Nations, make a considerable Advantage of these Beasts, not only in their Sleds, but also by making Cloaths of their Skins. It is as big as a large Stag, but much stronger, with a very high Breast, where the Hairs, which are of a grayish colour, inclining to white, are very long and rough. They have cloven Hoofs, the Horn of which is as hard as Iron, so that making at every step an Impression in the Ice, they go as securely, as if they were shoo'd with Frost-Nails, or walk'd upon the Ground, and that with such swiftness, that they often Travel 150 Miles a day, their Horns

are higher than those of the Elk, and larger than a Stag. They have on the Forehead two Brow-anklers, wherewith in the Winter they dig up the white Moss from under the Snow for their Food, and break the Ice, to get Water to quench their Thirst. For the rest, they are very Sociable Creatures, feeding in Herds, and easily tamed, and made serviceable for the draught of Sleds, which they perform with an incredible swiftness.

By the help of these Creatures the *Muscovian* Merchants Travel with great Expedition, as long as the Ice continues to bear, to the City of *Genessay* or *Jenessay*, built by the *Muscovites* upon a River of the same Name, for the conveniency of Travellers. From thence they take Boat to go up the two Rivers, *Tongusi* and *Angara*, to the Lake of *Baikala*, Lake of
Baikala. where both these Rivers have their rise.

The Waters of this Lake are extraordinary clear, but what makes the Passage over it very difficult and tedious, is, that it being surrounded on all sides with very high Rocks, and the Winds being thereby check'd, they blow so variously, and from several Points at a time, that they put the Masters of the Vessels to a great deal of danger and trouble; so, that tho' its breadth be not 30 Miles over, yet are they obliged to spend sometimes a whole Week in passing it.

After they have got over this Lake, they immediately enter towards the South, the Country of the *Mongul Tartars*, where being furnished with Mules and Dromedaries, they continue their Journey towards the Confines of *China*, which is commonly done in fifteen or sixteen days. Sleds with
Sails.

But, before we part with our Travelling Merchants, I cannot forbear to mention here a certain way they use in those Parts of easing these Reens or Sled-Stags in their Travels, it being the more surprising, the less any thing of that Nature is practised among the *Europeans*, tho' I remember to have some Years since, seen something, not unlike to it in *Holland*, viz. a certain Machine, driven forward by

by the help of Sails upon a Level. This is performed by the help of Sails, which when the Wind favours, they put up in their Sleds, so that by this means they are driven along, sometimes over the Land covered with Snow, sometimes over the Rivers frozen with Ice; the Dog and Deer supplying the defect of the Wind in a Country all Level, (such as is that vast Tract of Ground betwixt *Siberia* and Mount *Caucasus*) as the Oars in a Vessel, when becalmed, or labouring against the Wind.

Why the
Muscovites Travel
by Land
into China

It will perhaps seem strange to those, who have some knowledge of these North-Eastern Parts, that whereas these Travelling Merchants might with more Ease, and less Charge, take the Advantage of those great numbers of Rivers, which are betwixt *China* and *Muscovy*, they should choose the way by Land, as being both more chargeable and troublesome. But, besides, that it is sufficiently evident out of what has been said, that the *Grand Tartary* betwixt *China* and *Muscovy*, is not so Desert, as has been imagined, there are insurmountable Obstacles in these Rivers, which are sufficient to deter even the best Seamen in the World, much more the *Russians*, who are hitherto not the most expert in Sea-Affairs. Not to mention here an almost infinite number of Rivers, whose Names are not so much as known in *Europe*, the most considerable, both for the abundance of Water, and extent of their Course, are the Rivers *Oby*, *Genessay*, or *Jenessay*, *Lena*, and *Yamour*. The two first have this Inconveniency, that, where they disembogue into the Sea, they are almost all the Year long, so choak'd up with whole Mountains of Ice, that they are extremely dangerous, besides which, the latter of the two is towards the Mouth of it so full of Cataracts, or Water-falls, at some Leagues distance from one another, occasioned by the Rocks, whose tops being all over covered with most delicious Flowers, by their odoriferous scent, perfume the circumjacent Air, that they cannot be pass'd without unlading the Vessel, which cannot be done without great Charge;

Charge; The Mouth of the River *Lena* lying more Easterly, is not so much peetter'd with Ice as the former, and its Course much more easie, yet the vast number of Rocks and Shelves, which lie very close to one another at the very Entrance of it out of the Sea, renders it very dangerous, if not quite unpassable to Ships of never so little Burthen, except it be to very small Fisher-Boats. 'Tis true, the River *Yamour*, the most Easterly of all, would be very convenient for Traffick, its course being uniform, were it not for a prodigious number of Sea-Bull-rushes, which at its Entrance into the Sea, grow like a Forest, of that thickness, that a Man can hardly grasp one of them with both his Arms, whereby all Passage for Ships to go into the Sea, is quite obstructed: All these Difficulties and Obstacles considered, who can blame the *Muscovites*, if they prefer the most commodious and shortest Way before the dangers of these Rivers, which however, are not useless, but rather very commodious to them in their Land-Travels from *Siberia*, cross the *Tartarian* Provinces, to the Confines of *China*; forasmuch as they travel with more Ease over them when they are frozen, and are more Navigable towards their Sources, than towards the End of their Courses? During the Differences betwixt the *Muscovites* and *Chineses*, arisen about the Building of the Fort of *Albazin* by the first, upon the River *Yamour*, these Merchants used to go by Water upon the Rivers, *Oby* and *Szelinga*, as far as the City which bears the same name with the last of these Rivers, being built there by the *Muscovites*, for the Conveniency of their Travelling Mercants. From this City they travel by Land through the Country of the *Tartars* of *Mongul*, to the place of Residence of the Chan of *Becroesain*, one of their Principal Chans, where also resides the *Contusta-Lama*, or Vicar of the *Tartarian* High Priest; here by the means of some Presents, they obtain Guides and Carriages, with a good Convoy, who conducts them to the Frontiers of *China*.

C H A P. VI.

Of the Samoyedes, Groenland, Livonia and Courland.

THE *Samoyedes* or *Samogedes*, inhabit that Tract of Ground, which lies North-East of *Siberia*, on both sides of the River *Oby*, extending to the Streight of *Weigats* in the *Frozen Sea*; their Habitation being under the frigid Zone it self. This Country was first discovered to the *Muscovites*, by a *Russian* Merchant, whose name was *Oneke*, who having for a considerable time traded with the Inhabitants in rich Furs, and gathered great Wealth, at last made a Discovery of it to the Czar of *Muscovy*, who having sent thither a splendid Embassy, they soon persuaded them to submit to His Czarish Majesty, paying a certain number of Sable Skins for their yearly Tribute. They were formerly comprehended under the name of those the Antients, called *Shytes* or *Sarmates*, it being certain, that the word *Samoyedes*, is a *Muscovian* Word, signifying as much as self-eaters, composed out of *Sam*, which signifies ones self, and *Geda* to eat, because they used to eat the Bodies of their dead Friends, mixed with their Venison, in the last of which, this Country abounds, and always was, and is to this day, their ordinary Food. Some would have them to be the same *Abii*, of which *Curtius* speaks, that they sent Ambassadors to *Alexander the Great*, and that they were called *Obii* from the River *Oby*. Tho' they have no Cities, yet do they not live a Vagabond-life, like most of the *Tartars*, but have their settled Habitations, which are certain Cabans or Huts, some Foot deep under the Ground, of a circular Figure, built Vault-wise

a top, having in the middle of it a Hole, underneath which is the Fire-place, round about which they lie during the Winter; it serves both for a Chimney, and sometimes for a Door, thro' which they let in the Air, when the others are stopt up by the Snow, which falls here often six or seven Foot high. During this Season, which lasts six Months, and keeps them in continual Darknes; their Correspondence is maintain'd betwixt them by the Trenches or Walks under Ground from one Hut to another, by which means they visit one another, the absence of the Sun being supplied by the melancholy light of Lamps, fed with Oil, drawn of a certain Fish, of which as well as of all other Necessaries, they make provision in the Summer; which Season begins here, as soon as the Sun comes to the *Equinoctial* Line, and enters into the *Septentrional* Signs of the *Zodiack*, and rejoices them with a Day as long, but not so tedious, as the Night had been before. It is then they leave their doleful Huts, and apply themselves to their usual Employments, which is chiefly Hunting: I am apt to believe that it is upon the Account of these *Samoyedes*, that some have founded their fabulous Narrations of a certain People that sleep six Months in the year, or that die in the beginning of Winter, and rise up again in the Spring, like the Swallows or Frogs; as that, what has been related of some of the Northern Countreys, to wit, that there are People there without Heads, having their Eyes in their Breasts; That they have Feet so big, as that one of them shades the whole Body, and being thus covered with their Feet, neither Sun nor Rain can come at them, questionless owes its Origin to their Garments and Pattins they make use of in the Winter. For, their upper Garments are made like Vests, or rather Colaques, falling down to the mid-leg, border'd below with Furr, open only at the bottom (by which they get into them) and in the upper part, where they put out their Faces; when the Cold is excessive, they cover their

their Heads with a certain Cap, like to the *Capuchines*, made in the same Fashion with the Head of a Man. So in the Winter-time, these *Samoyedes*, as well as the *Laplanders*, and *Finlanders*, wear a kind of Shooes or Pattins, made of Bark of Trees, or some very thin Wood; Those that are worn by the *Samoyedes*, are an Ell and a half long towards the Toe, but those of the *Laplanders* and *Finlanders*, are as long to the Heels as to the Toes; they use them with so much Agility upon the Snow, that down a Hill, they will out-do in swiftness some Horses. For the rest, their Garments are made of the Skins of the *Reens*, the Nerves and Veins of these Beasts serving them for Thread to sew their Cloaths; At the end of the Sleeves of their *Cosagues* they have their Muffs sowed on, which they either let hang loose, or make use of to cover their Hands, as occasion requires. Under these *Cosagues* they wear Shirts made of the Skins of young *Reens* or *Rain-Deer*, which, having very short Hair, are softer than Linnen, and under these Shirts they wear their Drawers. Upon their Heads they wear very large Caps or Bonnets, which hang down round about their Necks; they are commonly made by the *Muscovites*, of Cloath of several Colours, lin'd with Furr, and sold to the *Samoyedes*. They wear also Boots with the Furr on the out-side, which makes them appear at first sight, more like Savage Beasts than Men. They have a way of scraping the inside of the Bark of Beech as fine as the Shavings of Ivory, which serves them for Handkerchiefs, for they take a Handful of it at a time, to wipe their Faces, Noses or Hands. The length of the Winter Season making their Ground not fit for Tillage, they have no Corn nor Cattle, so that they are contented, to live upon what Nature affords them; their Food being Fish dry'd in the Wind and Sun, instead of Bread, Honey and Venison; and the Flesh of young Whelps or Puppies, is esteem'd a dainty Fare among them. Their Stature is very low and mean, having very short Legs, almost like

like the *Groenlanders*, of whom we shall have occasion to speak anon; their faces large and flat without Beards, and their Eyes very little, like the *Tartars*, but not so sparkling. The Women here are very ugly, so that by their Faces and Cloaths, which are exactly like to the Men's, their Sex is not to be distinguished at first sight. Notwithstanding which, they are very jealous of them, being extremely nice in preserving their Wives for their own Use. For this reason they buy them at the Age of six or seven from their Parents; without daring to look upon them before the Bargain is made, the usual payment is a certain number of Deers, the only valuable Commodity their Country affords, thus thinking themselves assured of their Virginity, they keep them very close, nay more strict than in *Italy*, both before and after Marriage, and there is some who affirm, that when they go abroad a Hunting, they make often a certain Engine to preserve their Chastity; a convincing Instance, that Ugliness is no preservative against Jealousie.

Their Language and Laws are equally unknown to Strangers, the latter being altogether established by Custom, before they submitted themselves to the *Muscovite* Government. He that is the best Magician, is considered among them as the most excellent Man; if they happen to sell any of their Deer to Strangers, they reserve to themselves the Entrails, which they keep for their own eating. Their Arms are no other than a Bow and Arrows, which they make use of when they go abroad a Hunting, which being their continual Exercise, they are most excellent at Shooting; they have also a certain way of Dancing, but the most ridiculous in the World. They were formerly all Pagans and Idolaters; for when the *Hollanders* in the Year 1595. in their Voyage to the North, landed some of their Men near the Streight of *Weigats*, they found near the Sea-side abundance of Idols, for which the *Samoyedes* had so much Affection, that they would not

G

allow

allow the *Dutch*, tho' never so much entreated, to carry away one of them. But, in this Age the Christian Religion was planted there by the help of a *Russian* Bishop of *Wolodimer*, who having been sent thither with some Priests, brought most of them over to the *Greek* Religion.

America,
here first
I planted.

But before we take our leave of these Northern Parts belonging to the Grand Czar of *Muscovy's* Dominions, it will perhaps not be amiss to say something concerning a certain Conjecture some of the most Curious among the *Russians* have of the nearness of *America* to these Northern Parts. They say, there is beyond the *Oby* a very large River, call'd *Kawoia*, into which another River, named *Lepa*, emptying it self, they discharge themselves into the *Frozen Sea*. Near the Mouth of this River is a very spacious Island, well peopled, whose chief Employment is Hunting, but especially after a certain Animal, call'd *Behemot*, of which we shall say something anon; The *Muscovites* say, that this Creature being very difficult to Hunt most generally upon the sides of the *Frozen Sea*, they oftentimes are obliged to carry their Families along with them; so, that happening many times to be surprized by a sudden Thaw, they are upon huge pieces of Ice, that break from one another, carried at a great distance; They persuade themselves that it were some of these Hunters, who being carried upon these floating pieces of Ice to the most Northern Parts of *America*, which is not far from that part of *Asia*, which juts out into the *Tartarian Sea*, settled the first Colonies there. They alledge, for the confirmation of this Opinion, that the Inhabitants of the most Northern Parts of *America*, bordering on that Sea, have the same Features with those Hunting Islanders, and that some Creatures are very frequent in the Northern *America*, which are commonly to be found on the *Muscovian* side, especially Beavers, all which they believe to have been transported thither in the same manner.

As to what relates to the *Behemot*, it is an amphibious Animal, as big as a *Crocodile*, and as dangerous to Hunt. But what makes these Islanders so Industrious, even so as to venture their Lives, in the search after this Creature, which is usually found in the above-mentioned River *Lena*, and upon the Shoar of the *Tartarian Sea*, is its Teeth; which being ten Inches long, and two in Diameter at the Root, exceed in every respect the Elephant's Teeth, being incomparably whiter and smoother than the Ivory which is brought from the *Indies*, and in very high Esteem amongst the *Turks* and *Persians*, who use them in making their Hafts of Scymitars and Daggers, which they prefer before Silver of Gold; being persuaded, that it has a most Specifick Property to stanch Blood in those that carry it about them.

The Consonancy there is betwixt the *Groenlanders* and the *Samoyedes*, and also the *Tartars*, we have spoken of before, may be a sufficient inducement to say something of their Country, before we leave the North. *Groenland* is generally now a days believed to be a Continent bordering upon *Tartary* on the East, and on *America* Westward; They are a People Savage, Stubborn, and Indisciplinable, without any Civility, knowledge of Vertue or Shame; especially in the most Northern Parts, they being somewhat more docile towards the South-West.

They are all Pagans or Idolaters; Their Idols being for the most part made of a piece of Wood of one Foot and a half high, covered either with Feathers, or with some Skin or another, the hairy side outward. They prostrate themselves at Sun-rising, which seems to intimate that they adore the Sun. There were about Forty Years ago some few of these *Groenlanders* brought into *Denmark*, in whom there was observed some remnants of Religion, or rather Superstition, forasmuch as one of them refused to eat of the Flesh of some Beasts, as being held unclean, are not eaten in *Europe*.

Cloaths.

Their Cloaths are made of the Skins of Sea-Dogs, Sea-Calves, and Reens, not unlike to those of the *Samoyedes*, but that they wear under their *Cosagues* Waistcoats, made of the Skins of Birds, such as Swans, Geese, Wild Ducks, or Teals, turning the Feathers either inward or outward, according to the difference of the Season. The difference of both Sexes is not easily distinguished in their Garments, but that the Breeches of the Women do not reach quite down to the Knees, whereas they wear theirs below them. They live all in an equal degree, not knowing any Superiority among one another, those being esteemed the richest, who have the most Children, most Bows and Arrows, and kill the most Venison or Wild Fowl, the only Reward of their Industry and Skill.

Their Stature and Manners.

They are low of Stature, but strong and well-set, their Faces broad, with little Eyes, but very lively; their Hands and Feet short, almost like the *Nagajan Tartars*, but that they are more swarthy, and their Skin much softer. Their Hair is blacker than Jet, which they roll together, and bind it up on their Crowns. Some of them wear certain Trinkets in their Ears. The Women as well as the Maids have their Breasts sagging and falling down to their Bellies, the Nipples being as black as a Coal. They suckle their Children over their shoulders, and it is very remarkable, that those Women that were some Years ago brought into *Denmark*, were observed to have no Hair in any other Part, but the Head, and to be free from the Monthly Courses of Women. They are, for the rest, very like the *Samoyedes*, except that they do not make the same account of Chastity, but in that Point Act according to the Natural State of Freedom, both Men and Women exercising the Venereal Act without controul or shame, even in the Presence of a great many standers-by, the Young Wenches being only obliged to ask their Parents consent, which they rarely deny them. This was verified by two Instances, in the Voyage of the *Danes* to *Groenland*, we have mentioned

mentioned before; one of these Women, that was to take a merry Bout with a Seaman, having by this means, with several others, that were to be Witnesses to the consummation of the Bargain, been trapp'd under Deck, they were carried into *Norway*, and from thence into *Holftein*. Being arrived at *Berges* in *Normegen*, there was no small concourse of People to take a view of these Savages, and among the rest a Lady of Quality approaching nearer to the *Groenland* Man, he, without any further Ceremony, attempted to Board her, making the best way he could to find out with his Hands, what was hidden under her Petticoats.

Their Language is altogether unknown to Strangers, unless it be some few Words, which are said to have some resemblance with *Latin* and *Greek*, which must be accidental. They speak very fast, and in the Throat, and pronounce, not without difficulty, the Words that have a G in them; they never pronounce the R (as do also the *Tartars*) but always turn it into L. They are unacquainted with Gold or Silver; their Commerce is performed by Trucking: They put such Commodities, as they offer to sell, together; and on the other hand, they pick out of what is brought to them, what they like best, so that the Buyer and Seller add and diminish, till such time that both Parties are content with the Bargain.

The most valuable Commodity this Country affords, is the Teeth of the Fish *Towack*, which being twisted round, and sharp at the end, not unlike a Horn, has been for a considerable time imposed upon the World in lieu of that of the Unicorn of the Antients, till Experience has sufficiently evidenced the contrary. This, with the Fat and Oyl of Whales, Skins of Sea-Dogs and Sea-Calves, they truck for Knives, Scissars, Needles, Looking-Glasses, Iron, and Steel. Besides which, *Groenland* affords Talk, Marble of all colours; and, according to the report of some, also Silver Oar.

How they
catch the
Whales.

They have a particular way of catching the Whales. They make use of a very long Thong, cut out of the Whale's Skin, unto this they fasten to one end a Hook, made out of the Tooth of the before-mentioned Fish *Towack*, and at the other end the Skin of a Sea-Dog, or Sea-Calf, blown up; this being thrown at, and having wounded the Whale, by its floating upon the surface of the Water, discovers the Tract of the wounded Whale. If they believe the Wound not Mortal, they dart several more at her, till such time they perceiving that the strength begins to fail her with the loss of Blood, they come up to her with their Boats, kill her, and draw her on Shoar.

The Fat of the Whales, but especially their Oyl, is the greatest Dainty they have, which they prefer before our Sugar, Spices, or Vinegar, which they have been observed to refuse; as they also shew'd more satisfaction in their ordinary Food of Sea-Dogs, Calves, Reens, Foxes, House-Dogs, and Fish, but especially Stock-fish, than in any of our Dishes.

The swarthy colour of these Inhabitants of the coldest Climate in the World, might very well furnish us with an Opportunity to make a Digression here, in contradiction of what is affirm'd by *Pliny*, to wit, That the heat of the Sun burns the Skin, as on the contrary, the Cold whitens it, if Natural Philosophy were not at present beyond our scope; wherefore we will pursue the Tract of our History, and give a short Description of *Livonia*.

The Country of *Livonia* or *Liesland*, borders on the East upon *Muscovy*, on the North it is divided from *Sweden* and *Finland* by a Gulph of the *Baltick Sea*, called by the *Latins*, *Sinus Livonicus*; On the West it hath the *Baltick Sea*, and on the South *Samogitia*, *Lithuania*, and *Prussia*. It is of a very large extent, being near 600 *English* Miles long, and 200 broad. It is divided into three Provinces, to wit, into *Esthonia*, *Lettie*, and *Courland*. The first of these Provinces is subdivided into five Circuits, called

called *Hanie*, *Wieland*, *Allenaker*, *Jerne*, and *Wiecke*; its Metropolis is *Revel*, a *haga* or the Province of *Lettie*, and *Goddigee* is the Capital of *Courland*.

The City of *Revel*, the Capital of the Province the City of *Esthonia*, is situate upon the *Baltick Sea*, at 50° of *Revel*. degn. 25 min. Latitude, and 48 degn. 30 min. Longitude. It hath for its Founder, *Waldemar* or *Wolmar* II. King of *Denmark*, who had the first Foundation of it in the Year 1230. But King *Wolmar* III. sold it in the Year 1347. with some other Cities in that Country, to *Goswin d' Eck*, one then Master of the *Livonian* Order of Knights. The *Muscovites* have for above their Hundred Years past been very ambitious to unite, not only this City, but also the whole *Livonia*, with the *Russian* Empire, which has occasioned several Wars, not only betwixt them and the Masters of the *Livonian* Knights, but also with the *Swedes*, after this City had put it self under the Protection of *Eric*, King of *Sweden*, near a Hundred and Fifty Years ago. This City is very Famous for two memorable Sieges it held out again't the *Muscovites*, the first, in the Year 1570. the second, in the Year 1577. both which the *Muscovites* were forced to raise with great Loss. The City is fortified according to the Modern way, but its chief strength lies in its Castle, which being most advantageously situated upon a Rock, steepy on all sides, renders it almost inaccessible, except towards the City, where it is defended by very good Works. It has a most excellent Haven, fitted rather by Nature than Art, for the convenience of Trade, especially with *Muscovy*. It is one of the most Antient Towns belonging to the *Hanseatick* League, and had for some Years, in Conjunction with the City of *Lubeck*, the Direction of the College belonging to the *Hanseatick* Towns in the City of *Novogorod Veliki*. It was very flourishing in its Commerce, from the Year 1477. till the Year 1550. when having broken with the other *Hanseatick* Towns, the *Muscovites* soon after took the City of *Narva*, and established there

lib. 2.
c. 78.

Livonia.

there the Trading they had before in this City; Notwithstanding which, it enjoys to this day the Priviledge of being a Mart, which has been confirmed to them by several Treaties betwixt the *Muscovites* and *Swedes*, to wit, in the Year 1595. at *Tensma*, in the Year 1607. at *Wilbourg*, and in the Year 1617. at *Stolvova*; tho', at the same time, their Wings have been clip'd of late Years, as to several Priviledges granted to them formerly by the Masters of the *Livonian* Order, and were since look'd upon as dangerous to the Prerogatives of their Sovereign. The Ecclesiastical Government is here, like in most other Commonwealths that profess the Protestant Religion, according to the Tenure of the *Ausburg* Confession, administred by a Consistory and a Superintendent; And their Civil Constitution comes very near to a *Democratical* State, the Magistrates having no Power to Transact any thing of moment, without the Advice of the Principal Men of several Professions, and in Matters of Extraordinary Consequence, not without Summoning every Freeman of the City. Within half a League of it, towards the Sea-side, are to be seen the Ruins of a stately Monastery, about 200 Years ago dedicated to St. *Bridget*, by a very wealthy Merchant of this City. The only thing Remarkable here, is, a Book composed of the Foundation of this Monastery, intimating, That the Religious Men and Women (for it consisted of both) of this Monastery had been so ingenious, even in those days, as to have found out a way to make themselves to be understood by one another by certain Signs, without the help of Words.

Narva.

The next City of Note in the Province of *Esthonie*, is *Narva*, situate in the Circuit of *Allentaken*, at 60 degrees Elevation. It hath its Name from the River *Narva* or *Nerva*, which having its rise in the Lake *Pripis*, falls with a very swift Current into the Gulph of *Finland*, about Ten Miles below this City. Near three Miles above it, there is a most dangerous Cataract or Water-fall, which obliges

obliges the Ships that come down the River from *Plescon* and other Places to *Narva*, to unlade their Merchandizes near that Place. This Town, which is not very large, but exceeding strong, by reason of the adjacent Castle, is said to be built, as well as the City of *Revel*, by *Wolmar II.* King of *Denmark*, and was in the Year 1558. besieged and taken by *John Basilovits*, Great Duke of *Muscovy*, but recovered by the *Swedes* in the Year 1581. under the Conduct of *Pontus de la Garde*, the *Swedish* General, under whose Jurisdiction it remains to this day. It hath for many Years past enjoyed the same Priviledges with the other *Hanseatick* Towns, and was in the last Age a Place of very good Traffick, till the *Muscovian* Trade was from thence, by the *English* and *Dutch*, transferred to *Archangel*, and the Wars betwixt the *Muscovites* and *Swedes* destroyed its Commerce. During the War betwixt the *English* and the *Dutch* in *Oliver Crommel's* Time, the Commerce to *Archangel* being interrupted, there began to be a Prospect of reviving the Trade into *Muscovy*, abundance of Ships making use of this Harbour for that purpose at that time, so, that the Haven was repaired, and several new Additions were made to the Town, for the Conveniency of Strangers. It has two Castles belonging to it, one on this side of the River, and the other on the opposite Shoar, in a Peninsula, made by the River *Nerva*. It is called *Ivanovogorod*, and was built there by the *Muscovites* upon a Rock, so inaccessible; that it was judged Impregnable, and was not taken by the *Swedes*, till in the Year 1617. when *Gustavus Adolphus* made himself Master of it. At the foot of this Castle is another small Town, or rather Suburb, called *Narva Muscovite*, being inhabited by *Muscovites*, but subject to the Crown of *Sweden*, under the Jurisdiction of the *Swedish* Governour of the Castle. Betwixt *Revel* and *Narva*, there are in the Woods, Bears and Wolves of an extraordinary bigness, which, during the Winter-Season, do abundance of Mischief to the Peasants. There is in

in *Narva* to be seen the Skin of a Wolf of a prodigious Size, which is said to have kill'd six Peasants out of twelve he met upon the Road before he was killed himself. They fasten commonly a great Sack to their Sleds, which Noise they believe frightens the Wolves and makes them run away.

Riga.

The Capital City of the second Province in *Livonia*, which is called *Lettia*, is the City of *Riga*. Its origin is somewhat doubtful, both as to the time, and the true name of its first Founder; some having ascribed it to *Albert*, the third Bishop of *Livonia*, in the Year 1196. Others to one *Bertold*, of the Order of the *White Fryars*, Abbot of *Locken* in the Country of *Shovenburgh*, in the Diocese of *Mindea*, who is said to have built it in the year 1187, and to have made it a Bishop's Seat. But it is beyond question, that in the Year 1215, it was raised to the Dignity of an Arch-Bishoprick, and made the Seat of the Metropolitan of all *Livonia*, *Prussia* and *Cowrland*. This occasioned afterwards great Jarrings betwixt the *Livonian* Knights and that Arch-Bishop, as also betwixt him and the Masters of the *Temtonick* Order in *Prussia*, concerning the Sovereignty and Administration of Justice in this place, which was at several times divided betwixt them, till the Reformation put a stop to their further Differences, by taking from them all the Authority they formerly had in this City. It surrendred it self by a voluntary Rendition to the Crown of *Poland*, in the Year 1561, during the War the *Muscovites* made in *Livonia* about that Time. Since which it was twice, but in vain, besieged by *Charles* Duke of *Sudermannia* (Uncle to *Sigismund*, King of *Poland* and *Sweden*) after he had got into Possession of the Kingdom of *Sweden*. But *Gustavus Adolphus*, took it at last in the Year 1621, by Composition, after a Siege of six Weeks, and the *Svedes* remain ever since in Possession of it; for, tho' by virtue of the Truce concluded betwixt the two Crowns of *Poland* and *Sweden*, in the Year 1635, the same was not granted to the *Svedes*, any longer

longer than till the Peace, they were, according to the Tenour of the Treaty of Peace, concluded betwixt these two Crowns, in the Monastery of *Olivva* near *Dantzick*, in the Year 1666, (wherein *John Casimir*, King of *Poland*, also renounc'd his Pretension to the Crown of *Sweden*) put into the entire Possession of this City, and the whole *Livonia*. It is situate upon the River *Duna*, which about ten or twelve Miles from hence discharges it self into the *Baltick Sea*, and is near this City, above a Mile broad, in a very spacious and pleasant Valley. It is well fortified on the Land-side, to wit, with six regular Bastions, and as many half Moons, the Counterscarp being Pallisado'd. It is very populous, because of the extraordinary Concurrence of People, that flock hither both in Winter and Summer on the account of Commerce, which, while the *Baltick Sea* is Navigable, is carried on with the *English*, *Dutch*, and *Hanseatick Towns*, and when the Frost and Snow has fir'd the Roads and River for Sleds, with the *Muscovites*. All sorts of Provisions are extremely Cheap here, but especially Venison, by reason that the Peasants have a Privilege hereabouts to hunt at pleasure. The *Lutheran* is the established Religion here, with exclusion of all others, whether *Protestants*, *Catholics* or *Muscovites*. The *High-Dutch* and *Slavonian* Languages, are equally understood by most of the Inhabitants, but the *High-Dutch* being look'd upon as the Principal, not only all People of any Education, both in Speaking and Writing, but also the Magistrate in his publick Acts, and the Ministers in their Sermons make use of it, except it be in two particular Churches, where Sermons are made in the *Slavonian* and *Cowrland* Languages, for such of the meaner Sort, as perhaps do not so exactly understand the *High-Dutch* Tongue.

The next City in rank is called *Derpt* or *Torpat*. Derpt. It is seated in the midst of all *Livonia*, upon the River *Eimbec*, between the two Lakes of *Wieroco* and *Peipis*. The remnants of its antient Buildings, threw

shew it to have been none of the least considerable in those Parts (before the frequent Revolutions which happen'd in this Country, during the War betwixt the *Muscovites*, *Poles* and *Swedes*, have rendered its condition much declining from what it was in former Ages. It is called by the *Muscovites*, *Jupogorod*, who were possess'd of it till the Year 1230, when it was taken by the Master of the *Teutonic Order*, who made it also the Seat of a Bishop. In the year 1553, *John Basilovits*, Grand Duke of *Moscow*, having unexpectedly advanced with an Army near to the City, struck such a Consternation into its Inhabitants, that without striking one Blow, they surrendred to the Grand Duke. But the Year 1571, prov'd most fatal to this City; For one *Reinold Rose*, a Gentleman of *Livonia*, having laid a Design, to put the City into the hands of *Magnus*, Duke of *Holstein*, and being discovered before it could be put in Execution, the Citizens paid dearly for it, the *Muscovites* exercising all manner of Cruelties upon them, without distinction of Age or Sex. Pursuant to the Treatise of Peace, made in the year 1582, between the Grand Duke, *John Basilovits* and *Stephen Batory*, King of *Poland*, it was surrendred to the latter, with the rest of *Livonia*, that remain'd in Possession of it till the year 1625; when *James de la Garde*, General of the *Swedish Army*, took it from them, who keep it ever since by Virtue of the Truce made betwixt these two Crowns, in the year 1635, which was since confirm'd by the Peace concluded in the Year 1666, at the Monastery of *Oltava*. *Gustavus Adolphus* founded an University here in the Year, 1632; but it is not much frequented, unless it be by a few *Finlanders*, the *Livonian* Nobility sending their Sons for the most part abroad to the Universities in *Germany*.

PARNAU.

To this Province also belongs the City of *Parnau*, having received its name from the River *Parnau* or *Pornou*, upon which it is seated. It is divided into the new and old Town, and was formerly a

Member

Member of the *Hanseatic Leagues*, but its Trade is much decay'd of late Years, the only thing they now deal in being Wheat; it is not very big, but has a pretty good Castle built of Wood, after the *Muscovian* Fashion. The River *Pornou* rises out of a great Forest, near the Castle of *Weissenstein*, situated upon the little River *Beca*, and being in its passage augmented by the two Rivers, *Fela* and *Perukeja*, exonerates its self into the *Baltick Sea*, not far below this City. It was for a considerable time in the possession of the *Poles*, who had taken it from the *Muscovites*, till in the year, 1562, the *Swedes* made themselves Masters of it, but was however, three years after, recoverd by the *Poles* by Stratagem, and ten Years after that, taken by the *Muscovites*, who remain'd in possession of it, till by virtue of the beforementioned Treaty betwixt the *Muscovites* and *Poles*; this, with the rest of *Livonia* was surrendred to the latter. The *Swedes* retook it from the *Poles*, in the Year 1617, and have kept it ever since by the ensuing Treatises betwixt these two Crowns.

The third Province of *Livonia*, is the Dutchy of *Courland*, being divided from the former by the River *Dune*. This Province was miserably ruin'd during the Wars betwixt the *Muscovites*, *Poles* and *Swedes*; and when the Master of the *Teutonic Order*, and the Arch-Bishop of *Riga* were forced to submit themselves to the Protection of *Poland*, with all that was remaining under their Jurisdiction, *Sigismund Augustus*, King of *Poland*, made *Courland* a Dukedom, which he bestow'd upon *Godard Kettler* of *Nesselroth*, last Master of the *Teutonic Order* in *Livonia*, to be held as a Fief from the Crown of *Poland*. But *William*, the youngest Son of this *Godard*, who enjoy'd the Dukedom after his Elder Brother *Frederick* died without Issue, was disposseis'd of it by *Sigismund III.* King of *Poland*, being forced to live in Exile till the year 1619. when by the Mediation of several Foreign Princes, he was re-establish'd in his Dukedom; whose

Mittaw.

whose Posterity enjoy it to this day. Its Capital City is *Goldingen*, but the Residence of the Duke is at *Mittaw*, situate in that part of *Courland* which is called *Sengales*, above thirty Miles from the City of *Riga*. During the first War betwixt the *Poles* and *Svedes*, the latter took the City of *Mittaw*, which they fortified and kept in their Possession till the year 1629, when, by Virtue of the Truce then agreed on betwixt these two Crowns, they were obliged to restore it to the Duke of *Courland*. At the Entrance of the Gulph called by the Inhabitants, *Couri-Chaf*, or *Lake of Courland*, is a pleasant little Town, called *Memel* by the *Germans*, and *Cleopeda* by the *Courlanders*. It is encompassed by the River *Tange*, which not far from thence falls into the Gulph. Its Castle is extremely pleasantly situated, and well fortified, and its Harbour very commodious. It was built in the Year 1250, and belonged to the *Fryars* of the Order of *Livonia*, who, in the year 1228, sold it to the Master of the Order of *Prussia*. By Virtue of the Truce concluded betwixt the *Poles* and *Svedes* in the year 1635, this City and that Dutchy were absolutely surrendered under the Jurisdiction of the Elector of *Brandenburg*, who remains ever since in full Possession of it.

Memel.

The Country of *Livonia* it self was not known in these Parts till in the Year 1158, when a certain Ship of *Bremen* being forced by a Tempest into the Gulph of *Riga*, the Merchants of that City began to establish a Commerce, and soon after, the Christian Religion in this Country, its Inhabitants having been all Pagans before that time, of whose Superstitions and Sacrifices we shall have occasion to speak anon. The first that preached the Gospel among them, was *Menard*, a Monk of *Segeberg*, afterwards, in the Year 1170, made the first Bishop of *Livonia*, by *Alexander III.* Pope of *Rome*. His Successor *Bertold*, a Monk of the Order of *White Fryars*, not following the foot-steps of his Predecessor, was for employing the Sword in converting these

these Idolatrous People, who having taken up Arms, kill'd him with above 10000 Christians; so that the Christian Interest was in the utmost danger of having been quite lost in that Country, had not the Prudence of *Albert*, a Canon of *Bremen*, and Successor to *Bertold* in the Bishoprick of *Livonia*, in part restored what the former had lost.

For he, the better to establish the Christian Interest in these Parts, by the Authority received from Pope *Innocent III.* laid the first Foundation of the Order of the *Livonian Knights*, or *Fryars of the short Sword*, so called, because they wore on their white Cloaks a red short Sword, with a Star of the same colour, which they have chang'd since into two short Swords, Salter-wise. They were obliged almost to the same Rules with the *Knights-Templars*; were to fight against the Infidels and *Barbarians*, and to have the third part of all that they gain'd from their Enemies. But in regard this New Religious Order at first was scarce sufficient to subsist upon its own Bottom, it was joyn'd to the Order of *St. Mary of Jerusalem*, in the Year 1238. in the Person of *Herman Balek*, Grand Master of the *Teutonic Order* in *Prussia*; since which time, the Masters of the *Livonian Order* had a dependance from the Grand Masters of that Order, till being hardly press'd upon by the *Muscovites*, they were forced to submit to the Protection of the Crown of *Poland*. It is from hence, that the Emperours of *Germany* first claim'd the Title over these Lords or Masters of the Order of *Livonia*, and in the Year 1513. they became entirely Subjects of the Empire, when the Archbishop of *Riga*, with his Suffragans, and the Master of the Knightly Order, who had in part freed himself of the Subjection of the Grand Master of *Prussia*, were received among the Princes of the Empire. But the *Muscovites*, by reason of its convenient Situation, had for a considerable time look'd upon it with a wishful Eye, and in the Year 1501. entred it with a very Powerful Army, but were vanquish'd in a pitch'd

pitch'd Battel, fought betwixt them and *Walter de Plattenbergh*, Master of the *Livonian* Order, where 40000 *Muscovites* were kill'd upon the spot, which obliged them to make a Truce with the *Livonians* for Fifty Years. This being expired, the Grand Duke of *Muscovy*, *John Basilovits*; being flush'd with his late Conquests of the Kingdoms of *Casan* and *Astrachan*, and taking Advantage of the Differences that were then betwixt the Master of the Knightly Order, and the Archbishop of *Riga*; entred *Livonia* with a numerous Army, and having ruined all with Fire and Sword in the Bishoprick of *Derpt* or *Torpat* and *Wirland*, retreated into *Muscovy*. This having put the whole Country into a great Consternation, they were for seeking Aid in all Parts, and having made their first Application to the Empire, but with little Success, the City of *Revel*, which was the most expos'd of all, offer'd to put it self under the Protection of the King of *Denmark*, which having been refused, they had recourse to *Eric*, King of *Sweden*, who likewise refused them the desired Succours of Men and Money, unless they would put themselves under his Protection (in which case he would maintain them in their Priviledges) the City and adjacent Nobility separated from the Master of the Order, and submitted to the Protection of the Crown of *Sweden* in the Year 1560. In the mean while, the Archbishop of *Riga*, and the Coadjutor of the Order of *Livonia* had made a League Defensive with *Sigismund Augustus*, King of *Poland*, unto whom they had promised 300000 *l. Sterling* towards the defraying the Charges of the War, and for his Security, had engaged several Bailiwicks; But the King of *Poland* being sensible of the extream danger they were in, and how the City of *Revel*, and the Province of *Esthonia* or *Esthland*, had been forced to submit themselves to the Crown of *Sweden*, refused to execute the Treaties, unless they would follow the Example of the rest of *Livonia*, and submit themselves upon

upon the same terms to the Crown of *Poland*, as they had done to *Sweden*. Being therefore reduced to an absolute necessity of chusing the least Evil, the Archbishop and Master of the Order were forced to Surrender all the Acts and Charters they had obtained from the Emperour and Pope, into the Hands of Prince *Radzivil*, who, in the King of *Poland's* Name, received also from them the Oath of Fidelity. The King of *Poland* gave the Title of Duke, with the Country of *Courland*, to the Master of the *Livonian* Order, as we have said before, in the Description of *Courland*, in the Year 1562. And Twenty Years after, to wit, in the Year 1582. by vertue of a Peace concluded with the *Muscovites*, the *Poles* got into Possession of the whole *Livonia*, except that part of *Esthonia* which had surrendered to the *Swedes*; who by degrees got all the rest from the *Poles*, which was entirely resign'd to them in the Year 1666. by the Treaty of Peace made betwixt these two Crowns, in the Monastery of *Oliva*, near *Dantzick*.

The Country of *Livonia* is very fertile, but especially in Wheat, abounding in all sorts of Cattle, Fowl, and Venison, an Ox being commonly to be bought here for Twenty Shillings, a Hog for a Crown, and a good Hare for a Groat; but has within these two Years last past been so oppress'd with Famine, that a great many Thousands of the Peasants have died for Hunger.

Its Inhabitants must be considered under different *Inhabitants* Qualifications; The first, are the *Germans* and their *of Livonia* Posterity, out of which most of the Nobility, and the Inhabitants of the Cities are compos'd; The second, are the Peasants, the remainders of the Antient Inhabitants, who living in the Champaign Country of *Lettie* and *Esthonia*, have nothing they can call their own, but are absolute Slaves either to the Nobility or Chief Citizens. They are called by the *Germans*, *Untersche*, that is to say, *no Germans*, perhaps, because they cannot be brought to conform themselves to the manner of Living and

H

Language

Language of the *Germans*. They are the greatest Slaves in the World, but it is alledged against them, that, if they were not kept under such a severe Subjection, they would be always endeavouring to recover their Liberty at any rate, of which they have given some Proofs, when ever any Occasion presented.

Their Nobility.

The Origin of the *Livonian* Nobility is founded upon the Services they have in former Ages done against the Infidels and *Muscovites*; they are free from all Taxes and Charges. *Volmar II.* King of *Denmark*, was the first that gave them Mannors to hold in Fealty, which were confirmed by *Eric VII.* by Letters Patents, and augmented by the Masters of the *Short Sword*, and the Grand Masters of *Prussia*. Some of these Mannors, especially in the Districts of *Harrie* and *Wirland*, are Inheritable by the Daughters and their Issue, to the fifth degree. But they are above all beholding to that Famous *Walter de Plattenbergh*, who being in the Year 1513. acknowledged a Prince of the Empire, exempted the Nobility from all Subjection, excepting such Services as they were obliged to do in Person, upon the account of their Mannors. When Necessity obliged them to have recourse to the *Swedes*, they did not submit to that Crown, but with a *Proviso*, of retaining their Antient Priviledges, which, for the most part, they keep to this day. There is once a Year a Review made of this Nobility, which does not only, upon occasion, furnish the King of *Sweden* with a considerable Body of Horse, but also is look'd upon by the *Swedes* as their chief Nursery of Officers, even to the Generals of Armies. The Administration of the Government, both as to Policy and Justice, is committed to Twelve of the Body of the Nobility, who are the Council of the Country, of which, the Governour of the Province from the Crown of *Sweden*, is President. Their Judicial Processes are very short, and decided once a Year, to wit, in *January*, by this Council, who, after a Declaration and an Answer, proceed immediately

mediately to Judgment. To perform this with the more conveniency, each Province has its own Captain, as they call him, whose Business is, to represent to the Governour and Council the Grievances of the People, and this Employment is never continued above three Years in the same Person. There are also certain Triennial Judges appointed for the determining of Differences in the flat Country, concerning the Limits betwixt Private Men, which have been rendred dubious by the Wars; and some other Judges or Overseers of the High-ways, Bridges, and Caulways; But from all these there lies an Appeal to the Council of the Country.

As to their Religion, they are *Lutherans* here; *Their Religion.* which must be chiefly understood from the Nobility and Inhabitants of Cities, but, as for the Peasants, they can scarce be called half Christians, much less, to be said of any particular Religion, being, even to this day, so deeply entangled in their Heathenish Superstitions, that they scarce ever go to Church, or at least, never Communicate, unless it be by force, they being, notwithstanding that wretched and slavish Condition they live in, quite regardless of any thing else but this Life. 'Tis upon this Account, that, when they take an Oath, they conclude with these words: *If I do not swear true, I am content, that the Curse of God may light upon my Body and Soul, upon my Children, upon all what appertains to me, to the Ninth Generation.* Some of them, especially the Peasants about *Riga*, if they are to take an Oath at Law, put a Turff upon their Heads, with a white Stick in their Hands, thereby signifying, that they consent, That, *they, their Children, and Cattle, may become as dry as the Turff and Stick*, if they swear falsely. They frequently put a Needle and Thread into the Grave with the deceased, because, forsooth, *he may perhaps have occasion to mend his Cloaths in the other World.* Sorcery is much more frequent among them than Prayers, the first is propagated by Tradition from the Parents to their Children. They never kill a Beast,

but some part of it is thrown away, nor never brew, but something must be spilt, which they look upon as a Preservative against Witchcraft; Nay, they have a way of rebaptizing their Children themselves (tho' privately) if in some Weeks after the first Baptism they happen to fall sick, which, they say, is occasioned by the Child's having received a Name not suitable to its Constitution, and therefore are obliged to give it another. They love to do their private Devotions upon Hills, or near a Tree, in which having made several Incisions, and ty'd it up with some red Stuff, they there offer their Prayers, which always tend to some benefit of this Life. The Peasants about *Revel* and *Narva* go once a Year, viz. on the day of our Lady's Visitation, on Pilgrimage to an old ruin'd Chappel betwixt these two Cities, where kneeling before a great Stone that is in the midst of it, they offer Fruits and Flesh as a Sacrifice for the Preservation of themselves and their Cattle, the whole ending with Dancing, Drinking, and sometimes Fighting. All this is not so much to be attributed to their Ignorance as Stubbornness; for there is scarce a Village but what has a Church and Minister, and the Bishop of the Province residing at *Revel*, keeps as watchful an Eye as possibly he can over the Clergy, besides which, the Catechism, the Gospel and Epistles, with certain Explications added to it, have been long ago translated into their Native Tongue, for their general Benefit; but all this has proved insufficient to root out of these stubborn Peasants the remnants of their Idolatrous Superstitions.

Their Wed-
dings.

Their Weddings are in a great measure as odd as some other of their Customs; For, if a Peasant Marries a Country Lass out of another Village, he gets on Horseback, with a Stick cleft at the top, wherein is put a Brass Piece of Money, thus equipped, and accompanied by two of his Friends with naked Swords in their Hands, and a Bag-piper riding before him, he comes to fetch the Bride, whom he sets behind him, and having made her embrace him

him with the Right-hand, away he rides to the House where the Marriage is to be consummated; when they come to the Door, his two Friends give each of them a stroak with their Swords cross the Door of the House, which being opened, he gives the Brass Piece of Money to the first he meets with there. Being entred, his two Friends stick their Swords into a Beam directly over his Head, which they pretend to be done to prevent Charms; for which purpose also, the Bride, as she comes along the Road, scatters little pieces of some red Stuff or another by the way, but especially, where any Cross-ways meet, or near any Crosses which are put upon the Graves of little Children, which die without Baptism, whom they bury in the High-way. They have however one Custom, which, among People so barbarous, seems to have something extraordinary in it. For, after the Bride and Bridegroom are set down at the Table with the Guests, they don't tarry long there, but within half an hour, leaving the Guests to themselves, they get to Bed, after having for the space of two hours try'd one anothers Vigour, return to the Table, where, with Drinking and Dancing they spend the remainder of the Day and following Night, till, what with Weariness, and what with Drunkenness, their Legs begin to fail them, when they all Pig together in one Nest. As for their Garments, they are suitable to their wretched Condition, to wit, of a coarse Cloath; the Womens Petticoats being without any Plaits like a Sack. Those, who have been able to save a little by their Drudgery beyond the rest, wear about their Necks a Necklace of Plates of Silver, of the bigness of a Crown Piece, and upon the Breast one hanging down by a Chain as big as a Trencher, but not very thick; Their Shooes are either made out of the Barks of Trees, or raw Leather of a Cows Hide.

But, because we have had occasion to speak here of the Superstition of these *Demi-Christian Peasants* in *Livonia*, it will not be altogether beyond our

scope, to subjoin here some Memorable Observations (not commonly known) concerning the Religion, Sacrifices, and certain Customs of the Antient Inhabitants of *Livonia, Prussia, Lithuania, Russia*, and some other Neighbouring *Sarmatian* Nations, when *Pagans*; Forasmuch as there does not only appear a great congruity betwixt them and some of these Idolatrous Superstitions, we have just now related of the *Livonian* Peasantry, but also, by making a due comparison, a great many Customs retained to this day by the Northern Nations, and among them more-especially by the *Russians*, as to what relates to their Carnivals, Marriages, Funerals, &c. may be observed to owe their first Off-spring to their *Pagan* Ancestors. These Nations, before they were converted to the Christian Religion, had many Gods, unto whom they used to Offer their Sacrifices. *Occopirrus*, was called by them the God of Heaven and Earth, *Antrimpus* was the God of the Sea, *Garduates*, the God and Patron of the Sea-faring Men, these three being reckoned equivalent among them to *Jupiter, Neptune* and *Portunus* by the *Romans*. Besides these, *Potrympus* was their God of all Rivers and Fountains, *Pilvitus* the God of Riches, *Pergubois* the God of the Spring, *Pargus* the God of Thunder and Tempests; *Poetus* the God of Darkness and Infernal Spirits. *Poccollus* the God of the Spirits of the Air; *Putscatus* the God of sacred Woods and Groves. *Auscentus* the God of Health and Sickness; *Marcoppol* the God of Noblemen: besides which, they had those they called *Backtucs*, or *Erdmanlein* by the *Germans*; That is to say, living under Ground; and some other Spirits, which used to appear to them; in the *Russian* Tongue, called *Colkie*, by the *Greeks*, *Coboli*, and *Cobolds* in the *German* Language.

On St. George's Day, they used to offer their Sacrifice to *Pergubrius*, the God of Flowers, Plants and Fruits of the Earth, in the following manner: The Priest holding a Cup of Beer in his right hand,

adores the Idol, and calling him by his Name, sings thus in his praise: *Thou drivest away the Winter, thou restorest to us the Pleasures of the Spring; it is owing to thy Power, that our Fields and Gardens appear fine and green, and that the Trees and Forests are covered with Leaves.* Having finish'd this Song, the Priest taking hold of the Cup of Beer with his Teeth, drinks it off quite, without the help of his Hands; when he throws it backwards over his Head. The Cup being taken up from the Ground, and replenish'd with the same Liquor, all that are present drink one after another, singing the abovementioned Hymn in praise of the Idol; and spending the remainder of the Day in Feasting and Dancing. When the Harvest-time begin to approach, the Country People used to perform the same Sacrifice, which in the *Russian* Language, they call'd *Zazinc*, that is to say, the beginning of the Harvest. The Sacrifice being over, they used to chuse one of those that were present, to begin the Harvest, who cutting down immediately a Handful of Corn, carried it to his House till next day; when first he and his Servants, and then the rest began the Harvest; which being ended, they used again to meet and perform the same Sacrifice as before, which they called in the *Russian* Language *Ozinc*, which signifies the End of the Harvest.

When they were to Sacrifice to their Idol, called *Putscatus*, or the God of Groves and sacred Trees, they used to perform it under an Elder Tree, where they brought Bread, Beer and other Eatables; offering their Prayers to the Idol, and begging his Intercession with *Marcoppol*, the God of Noblemen, to preserve them from being oppressed by their Lords; and desiring him to send them some of the *Barstucks*, or Subterraneous Spirits; They were verily persuaded, that if these *Demons* take to a House, they bring good Luck to the Owners of it, for which reason they did set upon a Table in their Barns towards Night, Bread, Cheese, Butter and Beer, if they found this eaten up against

next Morning, they promised themselves all the good Fortune in the World; but if they found it untouch'd as they left it the Night before; they did preface to themselves nothing but Misfortunes. In the same manner they were persuaded concerning the *Cobolds*, as the *Germans*, or *Colky's*, as the *Russians* call them, that they dwell'd in the most obstruse Corners of old Buildings, or among great Heaps of Wood; and that they would carry their Neighbours Corn into their Barns, for which reason they would be sure every night to leave upon the Table the best of Viſuals the House afforded. They believed, that when any of these *Demons* did intend to fix their Habitation in a certain House, they used to make the Master of the House sensible of their Intention, in the manner following: They would carry what small Wood there was ready cut in the House together in one Heap, and put into their Milk-Pans, fill'd with Milk the Dung of several Sorts of Creatures. If the Master of the House be willing they should appear and settle in his House, he must with his whole Family drink of the Milk thus seasoned with Dung.

They used to keep a perpetual Fire on the top of a very high Mountain in *Samogitia*, betwixt *Lithuania* and *Livonia*, committed to the Care of certain Priests, in Honour of the Idol *Pargnus*, whom they believed the God of Thunder and Tempests.

To the other Gods we have named before, they either jointly, or sometimes to one in particular used to sacrifice a He-Goat, which was thus perform'd: The Priest, after those that were to be present at the Sacrifice, were Assembled, having laid both his Hands upon the Goat, mutter'd out certain Prayers to such God or Gods, as they intended the Sacrifice to, and, having craved his or their Assistance, all that were present lifted up the Goat, and held it so long in the Air, till the Priest had finish'd a certain Hymn, which being done; the Goat was again set upon his Legs on the ground.

Then

Then the Priest made a Harrangue to the People, containing in Substance; That *they should be very careful in performing this Sacrifice according to the Institution of their pious Ancestors, with all imaginable Devotion, and transmit it without blemish to Posterity.* Having ended his Sermon, he kill'd the Goat, and having sprinkled the Standers-by with the Blood, the Flesh is given to the Women to boil; which done, they feast upon it all the Night, till they are all drunk, and if any of the Flesh happen to be left, the next Morning they bury it under Ground, for fear it should be defil'd by the Birds or other Beasts.

Some of these Pagan Nations used to keep Snakes or Serpents in a certain Corner of the House, especially near their Stoves, which heat their Rooms; at certain times their Priests were to come to the House, and to Conjure these Creatures to come forth out of their Holes, and to taste of such Dainties as were ready prepared for them upon a Table set for that Purpose; if the Snakes are obedient to the Priest's Command, and take a Taste of all what is set before them, the whole Family, after the Snakes have withdrawn themselves into their Holes, eat the rest with a great deal of Joy and Content, as presaging to themselves nothing but good Fortune, for that Year. But if these Creatures happened to prove disobedient, not hearkning to the Conjuring Priest, they appear very sad and melancholy, as believing that some great Misfortune is likely to befall them that Year.

They had also a certain Sort of Southsayers, whom they call'd *Burty* in the *Russian* Language; these acknowledge for their Patron, the God *Potrympus*, unto whom having made their Addresses, and mutter'd out certain Words, they used a certain way of powring melted Wax into Water, and according to the several Figures and Shapes that appear'd whilst they were casting, they pretended to resolve such Questions as were presented to them.

Their Nuptial and Funeral Rites were performed in the following manner: After the young Couple
Their Nuptials had

had made mutual Promise of Marriage to one another, two of the nearest Relations of the Bridegroom used to take the Bride, as it was, by force out of her Fathers House, which being done, they address themselves to the Parents, or such as have the Disposal of them, who then publicly give their Consent to the Marriage. The Day appointed for the Consummation of the Marriage being come, the Bride, with Bells hanging from the Girdle down to her Knees, is led three times back and forward into the Kitchen, and being afterwards put into a Chair, her Feet are wash'd with Spring Water, wherewith they sprinkle the Nuptial Bed, their Household Stuff, and all the Guests invited to the Feast. After that, they used to give to the Bride a taste of Honey, and putting a Veil over her Face, conduct her to every Door that belong'd to the House, where she was obliged to knock with her right Foot against them; In the mean while, a Servant, who followed her with a Sack, fill'd with all sorts of Corn, to wit, Wheat, Rye, Barley, Oats, Pease, Beans, and the Seed of Poppies, used to strow the Ground round about her, wherever she went, frequently repeating to her these Words: *If thou remain'st devout and constant in thy Religion, and be'st careful of thy House, thou shalt never want any of these Things*; Then the Veil is taken away, and the Bride placed at the Table with the Guests, invited to the Feast. At night they begin to Dance, and whilst the Bride is a Dancing, they cut off her Hair, and put upon her Head a Garland, which the Married Women wear till they have brought forth a Son, being till then look'd upon as Maidens. At last, she is conducted into the Room, where the Nuptial Bed is prepared, and being forced, not without some Blows, to undress her self, she is thrown by the rest into the Bed, and let to the Mercy of the Bridegroom. But after an Hour, or thereabouts, they refresh themselves in Bed with a Cup of good Liquor, and a Dish of Stones of Kids or young Bears, which they believe to contain a great fortify-

fortifying Quality, and to further Conception; for which Reason also, it is their Custom, at their Wedding Feasts never to eat the Flesh of any Creature that is gelt.

In their Funeral Rites, they observed this Method: They dress the Corps of their deceased Friends in their best Cloaths, with Shooes and Stockins, and having set it up-right in a Chair, the next Relations making a Ring about it, drink very heartily; When the Liquor is out, they begin to lament their Deceased Friend. *Alas!* say they, *Why wouldst thou die? Didst thou want either Victuals or Drink? Why wouldst thou die then? Alas! Hadst thou not a Handsom Wife? Why wouldst thou die then?* Thus running through every Particular thing possessed by the Deceased in his Life-time, they ask in the same manner, and conclude, *Why wouldst thou die?* They are very careful to furnish them with Needle and Threed, when they are laid in their Coffins, and with some Bread and a Bottle of Liquor. When the Corps is carried out to the Burying-place, the Relations on Horseback, surround the Hearse or Waggon in which it is plac'd, and with their Swords drawn, strike in the Air cross-ways, crying out aloud, *Awāy yōu Demons to the infernal Places of Darknes.* At last, whilst the Corps is putting into the Ground, they throw some Money after it into the Grave. The Widdow Mourns for forty Days, viz. Mornings and Evenings, Sun rising and setting, over her Husband's Grave; but the rest of the Relations celebrate the Memory of the Deceased at certain appointed Days, to wit, on the Third, the Sixth, the Ninth, and Fortieth day; when, after a certain Form of Prayers, which they mutter out before they enter the House, they invite the Soul of the Deceased to come and take part with them. Whilst they are at Table, there is not a Word to be spoken, neither do they make use of Knives. They are attended by two Women, who divide the Victuals among the Guests, but also without Knives. Each of the Guest throws something of his Victuals,

Their Funerals.

als, as also some of the Liquor, under the Table, which they believe is the Food of the Soul of the Deceased. If any thing happens to fall under the Table, it is not to be taken up, this being to be left for the Food of such Souls as are destitute of Friends, or are otherwise unable to Feast them after their Death. The Feast being over, the Priest is the first that rises from the Table, and having swept all the Dust out the Doors with a Broom; *Retire*, says he, *beloved Souls, you have been sufficiently fed with Victuals and Drink; Retire, beloved Souls from this House.* Then it is that the Guests begin first to Speak, and to let the Cup go briskly round, the Men drinking to the Women in Remembrance of their dead Friend, and the Women answering the Men with the same Freedom, till they all begin to be Mellow, when they part with Kissing one another all round.

CHAP. VII.

Of the Crim and Precopian Tartars, and the Cossacks.

CrimTartars. Betwixt the two Tartarian Kingdoms of *Casan* and *Astrachan*, subject to the Grand Czar of *Muscovy*, all along the River *Volga*, up to the *Don* or *Tanais*, are great Desarts, which are not so much Inhabited, as frequently visited by the *Crim* or *Precopian Tartars*, their fixed Habitations being from the mouth of the River *Tanais* or *Don*, all along the *Palus Meotides*, and so in the *Taurica Chersonesus*; which being divided by a great Forest, that part which borders on the *Palus Meotides*, belong to the *Precopian Tartars*, the rest, bordering on the *Euxin Sea* to the *Turks*. It contains about 250 English Miles in length, and 150 in breadth, less or more in some places; but, that, what is called the *Little Tar-*

Tartary, on that side, comprehending also the *Tartars of Budziack*, which inhabit all along the *Palus Meotides*, or as it is called by them, to the *Sea of Zabacche*, up to the River *Don* or *Tanais*, is much larger in compass, bordering on the North upon *Muscovy*, in the East upon the *Circassian Tartars*, North-west upon *Podolia* and *Lithuania*, and towards the South upon *Moldavia* and *Wallachia*. These *Tartars* having been for several Ages last past, very Redoubtable, both to the *Muscovites* and *Poles*, who have been often obliged to stop their Fury by Presents, not much differing from an Annual Tribute, and being at this time vigourously attacked by his present Czarish Majesty, who has gained great Advantages over them, they may very well deserve a place in this Treatise.

The *Taurica Chersonesus* was antiently inhabited by the *Tauri*, who gave it its Name: These were succeeded by the *Greeks*, who planted here their Colonies. But about 450 Years ago, some *Tartarian Hordes*, inhabiting near the *Caspian Sea*, having by reason of some intestine Wars, left their native Country, and ravaged part of *Asia*, at last passed the River *Volga*, and from thence to the *Tanais* or *Don* and the *Palus Meotides*, where they possessed themselves of the *Taurica Chersonesus*, except some Ports situate on the *Euxin Sea*, and especially the City of *Cassa*, which were in the Year 1266, seized by the *Genoeses*, who kept them in their Possession till the Year 1474, when *Mahomet II.* the *Turkish* Emperour took them from the *Genoeses*. The Places in the possession of the *Turks* are *Batuclawa*, formerly a considerable place, but now more like a Village than a City; it has not above 200 Houses, but has a very good Port, and the *Turks* build there a-bundance of Ships and Gallies. The two Castles of *Ingermen* and *Mancus*, to which were adjoining, when in the Hands of the *Genoeses*, two goodly Cities, of which scarce any thing remains now but the Ruin. The only place of Note belonging to the *Turks* here, is the City of *Cassa*, in former Ages called *Theodo-*

Theodosia. It was, whilst the *Genoefes* were Masters of it, one of the chief Trading places in the *Levant*, but the *Turks* took it from the *Genoefes*, as was mentioned before, after a Siege of fourteen Years, and, as it was believed, not without Treachery, some of the *Genoefes* having been corrupted with Money. It is since that time, (as almost all other places that groan under the *Turkish* Yoak) infinitely decayed from its antient Splendor; notwithstanding which, it contains as yet about 6000 Houses, inhabited by *Italians* (the Remnants of the *Genoese* Families) *Greeks*, *Armenians*, *Jews*, *Turks* and *Tartars*: The *Christians* being however the most in number, having 45 Churches here.

The Places belonging to the *Precopian Tartars*, as well within the *Chersonesus* as upon the *Palus Meotides*, are; The City of *Azoph* or *Assaw*, situate at the very Mouth of the River *Don* or *Tanais*, where it exonerates it self into the *Palus Meotides*; it is a place of considerable Trade, inhabited for the most part by *Tartars*, from whom it was about two years ago taken by the *Muscovites*. The City of *Crim*, situate in a Bay, made by the Sea of *Zabaesche*, or the *Palus Meotides*; it is inhabited for the most part by *Tartars*. It is a strong Walled Town, its Houses being built of Stone and Brick, and was formerly the Seat of their *Chan*, from whence these *Tartars* received first their Name, as they were afterwards called *Precopians* from the City of *Precop*, (which is situate on the Eastern side of the *Isthmus*: The *Tartars* call it *Ox*; it is not very large, consisting only of 400 or 500 Houses. It was called *Precop*, from the *Sclavonian* Word *Precap*, which signifies a Ditch or Trench; because it was built just within the Trench of the *Taurica Chersonesus*, which is made cross the *Isthmus*. Opposite to this, on the Western side, is the City of *Coslow*, situate upon a Cape of the *Chersonesus*, extending to the *Euxin Sea*. It has about 2000 Houses, and is a place of good Trade, and about five or six Days Journey from *Azoph*. Further Westward at the Mouth of the

the River *Boristhenes* or *Nieper*, near the *Euxin Sea*, lies the City of *Oczacom*, having a strong Castle; it formerly belonged to the Great Dukes of *Lithuania*, but was taken from them by the *Precopian Tartars*, who inhabit here, yet so as to be Tributaries to the *Turks*, who always keep some Gallies here to keep a watchful Eye over the neighbouring *Co-sacks*. It is near 200 Miles distant from *Precop*. *Baciasaray* is the Town where the *Chan* keeps his ordinary Residence and Court, it contains about 2000 Houses: besides which, he has another Palace, called *Almasaray*, where he diverts himself sometimes; it is only a Village containing not above 60 or 70 Houses. The *Taurica Chersonesus* is in some parts full of Hills and Woods, but in others has very fertile Plains, abounding in all sorts of Grain, Fruit, and very excellent Wine. The *Tartars* that inhabit it seldom apply themselves to Tillage or any other manner of cultivating the Ground, but leave it to the *Jews* or the *Christians*, which are their Slaves. And as for the *Tartars* that live without the *Isthmus*, they make not the least account of it; applying themselves entirely to Pasturage and Robberies. All their Riches consist in their Cattle, but especially in their Horses; and in what Booty they get abroad in their Excursions; They sell their Prisoners of both Sexes, after the *Chan* has taken his Share of them for his own Use, to the *Christian* and *Jewish* Merchants at *Cassa*; in Exchange of which they take from them *Turkish* Horses, Arms, Stuffs, and such other Commodities as they stand in need of. From the City of *Cassa*, these Slaves are transported to *Constantinople*, *Synope*, *Trebisford*, and other places in the *Levant*: Among all the Slaves taken by these *Tartars*, the *Polish* Women are in greatest esteem; these are not only transported to *Constantinople* and *Persia*, but sometimes to the *Indies*, to be entertained in the *Seraglio's* of these Princes. Formerly the *Soldans* of *Egypt* used to drive a considerable Trade in these Parts, the chief Strength of their Forces being composed of such as the *Tartars* had made Prisoners

Prisoners either in *Russia*, *Podolia*, *Muscovy*, and *Circassia*. But since the Ruin of this Warlike Empire by *Selim* the *Turkish* Emperour, this Trade into *Egypt* is quite lost.

The Crim or Precopian Tartars described. The *Crim* or *Precopian Tartars* are for the most part of a middle Size, strong, and well set in their Limbs; they have short Necks, large and broad Faces, with very small Eyes, but very black and lively, and have some other Features peculiar to themselves, by which they may be easily distinguish'd from other Nations: They are inur'd to all sorts of Hardship from their Infancy; their Mothers being us'd to bathe them once a Day at least in cold Water, wherein a little Salt is dissolved, to make them hardy, and render their Bodies proof against the Injuries of the Air. No sooner are they out of their Mother's Tution, but their Fathers, by degrees, bring them to shoot with the Bow, which they do with great Dexterity; and at the Age of twelve or fifteen, make them go along with them in the Wars. The Common *Tartars*, especially those living abroad in Tents, use no other Cloaths but a *Cosaque*, coming down to their Heels, made of Sheep-Skin, with a picked Cap or Bonnet of the same Stuff, under which they wear perhaps a pair of Linnen Breeches or Drawers. The Men and Women are scarce to be distinguish'd in their Dress, but that the last wear often a Linnen Coif, or piece of coarse Cloth tyed round their Heads. The Wives of their *Chans*, and other Women of Quality always wear a Veil over their Faces when they appear in publick, and are cloathed in Calicoes, Stuffs, and sometimes Silk of divers Colours; as their chief Men have their Cloaths made of Cloth, and use *Turkish* Saddles for their Horses, which are often of the *Arabian* Breed, and adorned with very good Equipages, all which they have of the *Armenian* Merchants, or else take from their neighbouring Nations, where they make their Inroads. For the rest they use nothing but Wooden Saddles; Their Arms

Arms are commonly a Scymiter, a Bow and Quiver, furnish'd with twenty or more Arrows. These as well as their Saddles, they make themselves; Their Bow-strings are made out of the Nerves of Horses; the Quiver covered with the Skin of the same Beast: They make also the best Whips in the World, our Whip-makers in *Europe* having hitherto not been able to come near them in twisting of Whips. Besides their Arms, they always carry about them a Knife, which serves to mend their Bridles and Saddles, if any thing happens to be amiss; a Tinder-box to strike Fire; and a Compass to direct them in their March through the Desarts and Wilderesses, where there is not the least Tract of any Road.

Their Horses, which they call *Bachmats*, are very ill-shaped, being very long and thin, with long Manes and Tails; but what they want in Shape they make up in Swiftnes and Hardines, being in both these Points together, to be preferred before any other in the World: They commonly undergo the Fatigue of a long days Journey without the least Food; they are continually kept abroad, both Winter and Summer; and when they are upon an Expedition, these Beasts will live upon what they can pick out from under the Snow, or upon the Moss, Bark, or small Branches of Trees, or upon any thing else that they light on in their Way. Their Chief Men make use of *Arabian* and *Turkish* Horses, wear under their *Cosques* Coats of Mail, and use very good Equipages: Their *Chan*, especially is most Magnificent in his Horses and Equipages, keeps a very good Table, and lives as to all other things, in great Splendor, suitable to his Quality.

When they live abroad in their Tents, they seldom eat Bread, instead of which they make use of Millet. Their Ordinary Food is Horse-flesh, which they boil, either alone, or with Millet, when they rest in a Place; but when they are going upon an Expedition they have it bak'd, and upon the March, often only roll it together, and put it under the

the Saddle, from whence they take it upon occasion, and so eat it without any further Preparation or Sauce, unless it be the Sweat of their Horses. The worst of all is, that they do not chuse the Youngest or the Fattest of their Horses, but such as are either rendred unserviceable in a March, or die of themselves. They don't drink Wine, as being *Mahometans*; so that their ordinary Drink is clear Water; and in the Winter, when the Rivers and Springs are frozen up, they make use of Snow; or sometimes of the Broth of bak'd Horse-flesh, or a certain Liquor made out of Millet. Their Chief Officers only, drink Water, Milk, or perhaps Hydromel and *Aqua vita*, and have now and then a Dish of Wild-fowl: But all of them abstain from Swines Flesh.

Their
Manners.

As to their Manners, they are said to be as free from Vices as any Nation in the World. For, besides their Abstinence in Eating and Drinking, they are accounted very faithful and trusty; there being no such thing as Robbing among themselves, no false Witnesses, no manner of Injustice or Violence; living with one another in a perfect Union and Tranquility: For, as to those Excursions they make into the Territories of the Neighbouring Christians, they don't look upon them as a Crime, as being committed against those they esteem Infidels; There are abundance of Instances to be given of the Fidelity of these *Tartars*, which has been sufficiently experienced among some of their neighbouring Nations, where they are Prisoners: It is very frequent in *Poland* to let the *Tartarian* Prisoners go upon their Parole of Honour, to endeavour the Recovery of their Liberty by the Exchange with certain *Polish* Prisoners among the *Tartars*; which if they cannot obtain, they are sure to return by the Day prefixed, even sometimes to an Hour. There are Persons of Quality in *Poland*, who will rather entrust the Key of their most precious Moveables, with their *Tartarian* Slaves, than with any other of their Servants.

Their

Their Tongue and Religion is the same with the *Turks*, but only that they have not so many *Persian* and *Arabian* Words mix'd with it, and they have their Priests, who are guided by the *Alcoran*, and interpret it, after the Turkish way.

As their Religion and Language agree in most Points with the *Turks*, so their Government and Administration of Justice, is the same used in *Turkey*. They have their *Cadi's*, who hear the Parties plead their own Cause by way of Mouth, and give Judgment immediately. The *Chan* himself frequently determines the Differences among his Subjects, which he does as often as he appears in Publick, without the least regard or respect of Persons, whether rich or poor. Drunkenness, Adultery, Murther and Thefts, are the most Capital Crimes here, and are sure to meet with severe Punishments; which however, is very rare to be seen; for, tho' they are used to Robbing and Plundering in time of War, they nevertheless keep themselves within their due bounds when they are at home, no body being allowed to carry about him any Arms, not so much as in the *Chan's* own Court. They are under the Subjection of one Prince, whom they call *Chan*, which is as much as to say, King; He commands over them without Controul, as most all the other *Mahometan* Princes, and is in great Veneration with his Subjects. The *Chan* has a Power to nominate his Successor, which is called *Galga*, and commonly is either his Son, or one of his Brothers. The Chief among his Subjects they call *Myrsas*. Since *Selim* the Emperour of the *Turks* took part of the *Taurica Chersonesus* from the *Genoeses*, the *Chans* became Vassals, but not Tributaries to the Turkish Emperours, who, as a Token of his Sovereignty, sends every new *Chan* a Standard. Their first King or *Chan*, was one *Ulan*, of whose Birth they relate strange Miracles. About two hundred Years ago, this Family was set aside, and the Family of the *Gieres* got into the Throne in their stead, and enjoy it to this day;

tho' there is some still remaining of the Family of the *Ulan's*, who are to succeed in the Throne, in case the Family of the *Giurey's* should happen to fail.

Their
Strength.

This Prince or *Chan* is able to bring a very numerous Army into the Field; which, when he Summons together all the *Hordes* under his Jurisdiction, and his Allies, amount to the number of 300000, all Horse; for, they have no Infantry among the *Tartars*, unless the *Turk* upon certain Occasions, send some of his *Janisaries*. It is true, he keeps Garrisons in some fortified Places in the *Taurica Chersonesus*, but their number is but small. The most considerable is the Fortrefs of *Precop*, or as they call it, *Or*, which however, is but indifferently Fortified, as being surrounded but with a very slender Ditch, not above four or five Rod over, the Ramparts which are of Earth, being neither regular nor very high. He used always to keep hereabouts a good Body to Guard the *Isthmus*, composed out of that *Horde*, which extends it self towards the *Boristhenes* or *Nieper*. They don't very religiously observe any Treaties with the *Christians*; and, in the midst of Peace, will not forbear to commit their usual Hostilities, by ravaging the Country, sometimes by the *Chan's* Orders, but for the most part, by his Connivance. It has been upon this score, that the *Muscovites* and *Poles* have oftentimes, when their Affairs at home were not in a good posture, been obliged to pay considerable Sums to the *Chan*, which at other times upon a more favourable Juncture, they have refused to these Infidels, who claim'd it as a Tribute.

Their way
of making
War.

Their manner of making War, is rather an Irruption than a regular War. When these *Tartars* have resolved upon an Expedition, either against *Muscovy* or *Poland*, or sometimes against *Hungary*, they most commonly make choice of the Month of *January*, and of the Full Moon; when the Rivers, Lakes and Fens, are all frozen over and covered with Snow, this Season being most convenient for them and their Horses, who can live upon any thing;

whereas

whereas it must needs prove very inconvenient to their Enemies, by reason of the difficulty of getting Forage and Provisions, and Encamping in so sharp a Season as they do. Every one of them carries at least two Horses, some more, into this Winter Campaign, either to change them as occasion requires, or else to carry the Booty they get, or what Provision they take along with them, which however, seldom amounts to any more, than a small quantity of Millet, and of dry'd or bak'd Horses Meat; a great many making no other Provision for themselves, but what their Horses tir'd in the March, or else made unserviceable afford them. The most redoubtable Enemies they have, if they direct their March towards the *Boristhenes* or *Nieper*, are the *Cossacks*, who being no less inur'd to Hardships than themselves, are always out upon Parties, to get Intelligence, and upon the least Notice, give the Alarm in the Country, and dispute their Passage at some Advantageous Post or another. It is for this reason they are obliged to March with great Caution through Desarts and unknown Roads, and, for fear of being discovered, Encamp in the very midst of the Winter without Fire. Being come near the Place where they intend to make an Irruption, their Generals detach a third Part of the whole Army, which being again divided into several Bodies, they make their Excursions at ten or twenty Miles distance on both sides of the Army, which in the mean while is kept ready in a Posture to fight the Enemy, wherever there may be occasion; The first Detachment being return'd from Pillaging, the second is sent out, and at their return, the third Part, till every one has had his Share in Ravaging round about the Camp, as far as they thought it convenient for the space of five or six days, then they retire as fast as they can, marching sometimes 60 or 80 Miles in 24 Hours, till they come to the Great Plains, where thinking themselves secure by reason of the Advantage they have in the vast number of their Horses, they tarry there for some time,

as well to recover themselves from the Fatigue they have undergone in the Expedition, as to share the Booty and Prisoners they have taken. They sometimes make also an Irruption in the Summer-time, which is commonly put in Execution by the *Tartars* of *Budziack*, who seldom go into the Campaign with above ten or twelve Thousand Men at a time.

Their
manner of
fighbring.

The *Tartarian* Armies are divided into very strong Regiments or Troops, consisting of two, three, and sometimes four Thousand Men; they seldom Engage with their Enemies, except they know themselves much Superior in Number; but, when they cannot avoid fighting, they divide themselves into a great many Bodies, and so make a running Fight, our Forces which are obliged to keep their Rank and Order, not knowing which of them to Attack first, or with the most Advantage. Whilst they are Retiring, they shoot their Arrows backwards, as thick as Hail, which they do with the greatest Dexterity imaginable, being the best Horse-Men in the World, and Riding very short, with their Knees bent, like the *Poles*, *Arabians*, *Turks* and *Africans*, they at full Speed, raise themselves upon their Stirrups, and with their Arrows gall their Enemies Horse, and return as frequently to Charge those that pursue them, as they find opportunity to do it. This is however to be understood, when they out number their Enemies, for else, if they happen to be surpris'd, they run away full Speed, and trust to the Heels of their Horses. But this is very rarely done, they always keeping strong Out-Guards at some distance from their Camp, either near a River, or on some Eminency, from whence they at a great distance, descry the approach of the Enemy, being as quick-sighted as any People in the World, and, so give the Alarum to the rest. The Prisoners they take in these Expeditions, they sell to the Merchants, which come from *Constantinople*, and other Places belonging to the *Turks* in the *Levant*, to *Cassa*; or else they keep them for their

own

own Use, either to Cultivate the Ground, or to look after their Cattle, where they must be contented with the same Food their Masters have, which is commonly Horses Flesh half raw, which they eat lying upon the Ground, after a very beastly manner.

But this as well as most of the rest we have related concerning the Manner of these *Tartars*, is to be understood from such among them, as live in the Great Plains (and these indeed are the greatest part) a sort of a Vagabond Life, but for such as inhabit within the *Isthmus* of the *Taurica Chersonesus*, and have settled Habitations in Cities and Villages, are much more civilised, making not only use of Tables and Seats spread with Carpets; and other sorts of Furniture, brought thither by the *Armenians*, and other Merchants of the *Levant*, but also their Dyet comes much nearer to that of other *Europeans*, making use of Bread, Mutton, Fowl, Hydromel, and Aqua Vitæ in their Houses; and have their *Mosques*, like the *Turks*. They are all bare-wall'd within, without any Painted or Graven Image, for they ridicule the *Russians*, telling them, That, when their Saints are grown old and Worm eaten, they throw them into some River or another, from whence, says they, we perhaps take him up, and broil a piece of Horseflesh upon it. A fine God indeed, that is not able to resist those, that are going to destroy it. But the Floor of these *Mosques* are spread with Carpets, no body being allow'd to come in with his Shooes on. The Day dedicated for their Religious Service is the *Friday*; (perhaps, because they will not have any thing common with the *Christians* or *Jews*) when at Sun-rising they are called together, not by the Ringing of Bells, but by the Priest, who being seated in a certain Place made for that purpose, on the top of the *Mosque*, with a laudable Voice, exhorts them to repair thither. Being met, he takes the *Alcoran*, written in *Arabick* Letters in his Hand, and reads the Chapter, which treats concerning the Manner, how to wor-

I 4

ship

ship God; after which they sing certain Songs in the praise of *Mahomet*, and so depart to their respective Homes. They do not burn, but bury their Dead, unless it be after a Defeat, when they rather chuse to burn them, than let them fall into the hands of the *Christians*; and for the rest, believe the Transmigration of Souls.

The Cossacks.

We having frequently mentioned the *Cossacks* in the Description of several of the *Muscovian* Provinces, we will conclude this Chapter with a short Account of their Origin, and what else may be found remarkable among a barbarous multitude of People. Those that have described the *Cossacks* as a particular Nation, have been grossly mistaken in their Opinion. For, before the Time of *Sigismund* the I. they were no more than Volunteers or *Freebooters*, composed out of a wild and barbarous Rabble, most of them Boors, that had left their Habitations in the Neighbouring Provinces of the *Polish Russia*, *Wolinia* and *Podolia*, and had settled themselves in some Islands of the River *Boristhenes*, beneath *Kiowia*, where they lived upon Robbing and Plunder. They were called *Cossacks* from their Agility (the Word *Cosa*, intimating as much in the *Polish* Language) which chiefly consisted in passing betwixt the innumerable small Islands, situate at the mouth of the River *Boristhenes*. They used to commit their Piracies, for the most part, upon the *Black-Sea*, and are since that time, not only become formidable to the *Turkish* Gallies, but also to *Natolia* it self, where they did not only plunder *Trebisond* and *Sinope*, but even the Suburbs of *Constantinople*, and brought back their Prisoners and Booty safe to their Habitations, in the Isles of the *Boristhenes*. Their Custom is to Cruise during the Summer in the *Black-Sea*; but as soon as the Winter approaches, these *Freebooters*, return to the *Boristhenes*, where dispersing themselves, every one to his respective Home, they before parting, appoint the Time of their Rendezvous against next Spring, in one of these Isles, near the mouth of the *Boristhenes*. The great

great Exploits they had formerly done against the *Turks*, had gain'd them no small Reputation among the *Poles*; therefore *Stephen Batori*, Prince of *Transylvania*, and afterwards Elected King of *Poland*, having considered with himself, that these *Cossacks* might be of great use to the Crown of *Poland*, not only against the Incursions of the Neighbouring *Crim* or *Precoptian Tartars*, but also might serve as a considerable Addition to the Strength of the *Polish* Army, which consisting for the most part out of Horse, would in effect, be rendred more formidable, when augmented by so considerable a Number of Foot. It was upon this Consideration, he resolved to put these Vagabond Soldiers into a good Order and Discipline, which he effected, by granting to them, besides their Pay, very considerable Privileges, and putting them under the Command of a General of their own, with a Power to chuse such Officers under him, as he esteem'd most fit for Service. Having thus reduced them into one Body, he gave them the City of *Techimoravia*, with all the Territories belonging to it, which being seated upon the *Boristhenes*, they made it their Magazine, and the Residence of their Governour General: And, to render this Body the more Serviceable against the *Tartars*, he joyned to this Militia of the *Cossacks*, (being composed altogether of Foot) two thousand Horse, for the Maintaining of which he allotted the fourth Part of certain Revenues belonging to the Crown, from whence they were called *Quartans*, and by corruption *Quartians*, and were disposed upon the Frontiers, most exposed to the Incursions of the *Tartars*. By this Means that Tract of Land, which from *Bar*, *Bracklavia* and *Kiowia*, extends it self all along the *Boristhenes*, to the *Black-Sea*, and is now called the *Ukraine*, which was before a desolate Country, was in a little time fill'd with populous Cities and Towns. As this Body has done considerable Services to the Crown of *Poland*, by maintaining its Frontiers against the Irruptions of the *Tartars*, so after some time

time it proved very dangerous, having several times taken up Arms against the Republick. For, being once made sensible of their own Strength, they refused to be obedient to the Orders of the *Polish* General.

The Cofacks rebel. Their first Rebellion was in the Year 1587, under their General, *John Podkowa*, but being vanquish'd, he had his Head cut off. In the Year 1596, *Sigismund III.* King of Poland, upon Complaints made by the *Turks*, forbid them to cruise in the *Black-Sea*, which Orders they obeyed for that time, but, soon after fell into the *Polish* *Russia* and *Lithuania*, where they Ravaged the Country, under their General, *Nalewaiko*. In vain did the King send his Orders for them to retire to their Habitations, they on the contrary, resolved to maintain their Ground, against the *Polish* Army, which was advancing against them, under the Command of the *Polish* General *Zolkiewski*. The Battle was fought near the City of *Bialacerkiovia*, where the *Cofacks* had the better of it; but *Zolkiewski*, as he was a Great General, having weather'd the Point for that time, soon after got them into the Trap, so that they were forced to submit, and deliver up their General, *Nalewaiko*, who underwent the same Fate as his Predecessor. In the Year 1637, the *Cofacks* revolted again, the Occasion was thus: A great many *Polish* Lords, having Purchased Estates in the *Ukraine* (the Quarter of the *Cofacks*) and observing, that the Boors, their Vassals, run frequently over to them, they were of Opinion, that their Revenues could never be well secured, as long as the *Cofacks* enjoyed their Priviledges. Having therefore represented them to the King, as dangerous to the Republick, by reason of the great number of Peasants, that daily ran over to them; it was resolved, That the *Polish* General, *Koniespolski*, should order a Fort to be erected at a certain Point of Land, called *Kudak*, where the River *Zwamer* falls into the *Boristhenes*, which for its Situation, they had chosen as a convenient Place to bridle the *Cofacks*, as being not far distant from the place of their

their ordinary Rendezvous. The *Cofacks*, who were not so simple as not to penetrate into the Design of the *Poles*, resolved not to suffer the Bridle to be put over their Heads, and having defeated *Coll. Marion*, who was left there with 200 Men, to see the Fort perfected, they assembled a considerable Body, to prevent the *Polish* General in his Design. But at the very juncture of time, when they should have been most unanimous, great Divisions arising among the *Cofacks*, they revolted against their General, *Sawakonomiez*, whom they Massacr'd, and in his Place set up one *Pauluck*, of little Experience, and less Conduct in Martial Affairs; The *Polish* General having in the mean while taken this Opportunity, to put the Fort in a state of Defence, they marched out under their new General *Pauluck*; but were surpris'd in the Plains near *Korsun*, before they could Entrench themselves betwixt their Waggons, according to their Custom, so that being destitute of Horse, they were easily Defeated by *Potoski*, the *Polish* Marshal de Camp. Those that saved themselves by flight, got into *Borovits*, but being immediately besieged by *Potoski*, and the Place being not provided with Ammunition, they were obliged to surrender their General, *Pauluck*, with four more of their Principal Officers, who were afterwards beheaded at *Warsaw*, notwithstanding their Lives were secured to them by the Capitulation. It was also decreed at the Dyet, held at the same time at *Warsaw*, that not only all their Priviledges, and the City of *Teechtimoravina*, granted to them by King *Stephen*, should be taken from them, but also a new Body of Militia should be erected in their stead. But the *Cofacks* being not discouraged at this Resolution, resolved also on their Side, to try the utmost for the Recovery of their Liberty; and after having protested to the *Poles*, that they would remain steadfast to the Interest of that Crown, provided they were maintain'd in their antient Priviledges, they fought a second time with *Potoski*, in the *Ukraine*, but with not much better Success than be-

before; so that finding their Circumstances desperate, they Entrench'd themselves on the other side of the *Boristhenes*, upon the River *Statza*, where, during the space of two Months, the *Poles* attack'd them at several times with great Vigour, but were as often repulsed with all the Bravery imaginable; so that, finding there was no good to be done with these desperate *Cosacks*, they were forced to come to a Capitulation with them, and to confirm all their former Privileges, and to promise the Re-establishment of their Militia upon the same Foot as before, under the Command of their own General chosen by the King. But this Capitulation was almost as soon broken as made; For, no sooner had they cajoled the *Cosacks* out of their advantageous Post, but most of them were either cut to pieces or plunder'd by the *Poles*. Their Militia was not re-establish'd, but another set up in their stead, where no *Cosacks* were permitted to enroll themselves. But scarce two Years were elapsed, before the *Poles* had sufficient Occasion to repent themselves of this Change. For the *Tartars*, who before the Reform of these *Cosacks*, never durst so much as approach these Frontiers, made a great Irruption into the *Ukraine*, and after having ruin'd all with Fire and Sword, in the Territories of *Pereaslav*, *Cornfun*, and *Wisnowitz*, return'd home with a vast Booty, and a great Number of Prisoners, according to their wonted Custom. *Ladislaus*, therefore, then King of *Poland*, having duely weighed the Necessity there was, to keep on foot this Body, upon which he much relied, especially at that time, when he was likely to be engag'd in a heavy War against the *Turks* and *Tartars*, effectually restored them to their former Condition, having given them for their General, one *Bogdan* (or *Theodore*) *Chmielniski*. But a great many of the *Polish* Nobility having conceiv'd a mortal Hatred against the *Cosacks*, mist'd no Opportunity of doing them what Mischief they could; Among the rest, a certain *Polish* Gentleman, whose Name was *Jarinski*, did

not

not only burn some Mills belonging to the General of the *Cosacks*, *Chmielniski*; but also, after having ravish'd his Wife, killed both her and her Son. *Chmielniski*, being provok'd to revenge so barbarous an Affront, after having demanded Satisfaction, which was denied him, stirred up his *Cosacks*, who with burning, plundering, and ravishing continually pestered the *Polish* Nobility; so that they address'd themselves to King *John Casimir*, Brother of the deceased King *Ladislaus*, desiring him to march against them in Person, which he having refused to do, they brought together an Army of 50000 Men, but were miserably beaten by the *Cosacks*; and having a second time encountred them without the King's consent, they received another Overthrow. To revenge this, they watch'd their Opportunity, when *Chmielniski* was celebrating the Nuptials of his Son with the Daughter of the Prince of *Moldavia*; the *Poles* then surpris'd the *Cosacks*, plunder'd the City, and took the *Grecian* Patriarch Prisoner. The General having sent to the King to know whether it were done by his Orders? was answered no; but that the Nobility had done it to revenge themselves upon the *Cosacks*. *Chmielniski*, being vehemently incens'd against the Nobility, entred into a League with the *Tartars*, and entering *Poland* with a vast Army, the King march'd against him in Person at the Head of a Hundred thousand Men; The Battle was fought near the City of *Bereftesko*, on the River *Ster*, where both the *Cosacks* and *Tartars* were entirely routed, though they were almost three to one stronger than the *Poles*. Notwithstanding which, their General *Chmielniski*, who escaped after the Battle, having re-assembled the Remains of his broken Army, so continually harassed the neighbouring Country, that the King thought it most convenient to come to an Agreement with them in the Year 1651. But the most of the Nobility being dissatisfied with the King's Proceedings, did let slip no Opportunity that offered it self, to affront the *Cosacks*,

Cossacks, but especially their General *Chmielniski* which obliged them about two years after, to wit in the Year 1653. to join with the *Muscovites*, who with their assistance, took in the Year next following the City of *Smolensko* and *Vilna*; so, that it was chiefly owing to their Valour, that the *Muscovites* got into the Possession of the Provinces of *Smolensko*, and *Severia*, and the greatest part of the Palatinate of *Kiovia*, which were confirmed to them by the Treaty of Peace, made at *Oliva*, in the Year 1666. About which time the greatest part of the *Cossacks*, put themselves under the Protection of the *Muscovites*, the rest under the *Turks*, whereby they opened the way to the latter into the *Ukraine*, and *Podolia*, where two years after, they took the famous Fortrefs of *Caminieck* from the *Poles*.

Retreating
Place of
the Co-
sacks.

Out of what has been related concerning the *Cossacks*, it is sufficiently manifest, that they were a certain Body of Soldiers, Established for the Guard of the Frontiers. They used to be enrolled in the Provinces of the *Polish Russia*, *Volinia* and *Podolia*; and had originally but one City belonging to them, which was the Residence of their Governour or General. They were surnamued *Zaporogian Cossacks*, to distinguish them from those living upon the *Don* or *Tanais*; the Word *Porohi*, signifying in the *Russian* Tongue, as much as a Stone, or Rock. At a considerable distance from the mouth of the River *Boristhenes*, there are a great many Rocks, lying so close together, that they seem to be all of a piece, which render the passage of Ships of Burthen, quite impossible, and takes away all opportunity from the Inhabitants of the *Ukraine*, to Transport their Wheat, and other Commodities, which grow there in great abundance, to *Constantinople*, and other places. Some of these Rocks are scarce to be seen above the surface of the Water, others again rise above it, some six, some eight or ten Foot, which occasion several dangerous *Cataracts* or Water-falls, which are impassable to any body else
but

but the *Cossacks*, in their light Ships. There are in all, thirty of these *Cataracts*, some of which at low Water, are twelve or fifteen foot high. No body can pass among them for a true *Cossack*, unless he have passed all these *Cataracts* (which they call *Porohi*, and from whence they are called *Zaporowski*) and consequently have made a Voyage upon the *Black-Sea*, as the Knights of *Malta* are obliged to serve on Board their Gallies, before they are received into that Order: There are a great number of Isles near these Rocks, but among the rest, below the River of *Czertomelick*, there is a certain Island, which is surrounded with several thousand little ones, some of which have Sandy, others Marshy Ground, but all of them covered with Bulrushes, which render these Little Channels, by which they are separated, almost invisible. 'Tis into these narrow Passages and Watery *Labyrinths* the *Cossacks* make their Retreat; they call them *Skarbnissa Woyskowa*, which is as much to say, as the Treasury of the Army, this being the Place whither they carry all the Booty they Purchase upon the *Black-Sea*, the Passage to it being difficult and dangerous; so, that most of the *Turkish* Gallies, that pretended to pursue them here, have been lost. This is also their Place of Rendezvouz.

The first thing they do, after they have met here, is to chuse their General, who is to Command in the intended Expedition, which being done, they begin to work on their Ships, which they make themselves, being about threescore Foot long, and about ten or twelve broad, very slightly built, every one having its Oars, some ten, others twelve, and sometimes fifteen or sixteen. Their Sails are very wretched, notwithstanding which, by the help of their Oars, which they most rely on, they far exceed the *Turkish* Gallies in swiftness. Their Provision consists in Bisket, and some Barrels of boil'd Millet; this is chiefly their Food; they seldom carry any *Aqua Vitæ* or other Strong Liquors on Board with them; and tho' they are as great Drunkards as
any

How they
go upon
their Ex-
peditions

any in the North, nevertheless, when they go upon any Expedition, either by Sea or Land, they are the Sobrest people in the World. When they are going to cruise upon the *Black Sea*, they seldom exceed five or six thousand Men, and there being commonly threescore at a time employed in building each Ship, they will get fourscore or a hundred of them ready to be launched in three Weeks time. Fifty or Sixty of them belong to each Ship, which has on board five or six Falconets, each of the Men being provided with a couple of Fuses, and Powder, and Ball proportionable; They always stay for the last Quarter of the Moon, that at their going out they may not be discovered by the *Turkish* Gallies, which are always ready in the Harbour of *Oczakow*, a City situate at the Mouth of the *Boristhenes*, to observe their Motion. No sooner have they got the least Intelligence of their being abroad at Sea, but the Alarm is taken immediately; which reaches quickly to *Constantinople*, from whence Couriers are dispatch'd without delay, to the Coasts of *Natolia*, *Romelia*, and *Bulgaria*, to bid them to be upon their Guard. But the *Cossacks* are generally too nimble for these Messengers that are sent about to give these People Advice of their coming: They know so well how to take the Advantage of the Wind and Weather, that they commonly are in forty Hours upon the Coast of *Natolia*.

When they descry a Ship or Gally, which they can do at a great distance without being perceived by them, their Vessels not baring above two Foot and an half above Water, they approach to it as near as they think convenient, towards the Evening; when keeping at about three or four Miles distance, they take exactly notice whereabouts the Ship is, and what Course it takes; About Midnight they get to their Oars, and, with all the haite they can, make towards the Place where they think it most likely to meet with the Ship; which being found out, they surround, attack, and board it on all sides, so that it being impossible for one Ship to defend

send it self in the Night-time against so many; it is soon taken. What Booty they meet with, either of Silver, Cannon or Arms, or such Merchandises as are of no great Burthen, they transport into their Vessels, but the Ship they generally sink. But as they have the Advantage over the Ships or Gallies by Night, so, if they happen to meet them by Day, they seldom come off without bloody Noses, they being not in a Condition to withstand their Cannon. It is then their Swiftnes stands them most in stead, and they are secure enough from the Enemy's pursuing, when once they approach their little Channels, and get among the Bulrushes. Whilst they were under the Protection of the Crown of *Poland*, the *Turkish* Grand Seignior used frequently to make his Complaints to the King of *Poland* against their Piracies in the *Black Sea*; but he used commonly to receive the same Satisfaction the *Poles* have when they make their Complaints at *Constantinople* against the Incursions of the *Tartars*, who dread no other Enemy in the World so much as they do the *Cossacks*.

But, as to their manner of Fighting by Land, it's to be observ'd, that they are but very indifferent Horsemen, but most excellent Soldiers on foot. They are inured to all sorts of Fatigues and Hardship, very obedient to their Commanders, and extreamly active and dexterous in intrenching themselves, not only in the ordinary Way, but also by making a Fence of their Baggage-Waggons as they march along. These moving Entrenchments are absolutely necessary for them, when they march without Horse in open Plains and these Desarts of the *Tartars*, against whom they are forc'd to stand the Brunt wherever they meet them: There has been several Examples, that a thousand *Cossacks*, all Foot thus marching betwixt their Chariots and Waggons in a Plain, have repuls'd five or six thousand *Tartars* on Horseback; their Horses as they are exceeding swift, not being very strong, but are stopp'd by the least Barracado that is put in their Way. This Way of

Their
Manner of
Fighting
by Land.

Marching a whole Army in the midst of their Baggage and Ammunition Waggon, would scarce be practicable in any other Country but *Poland*, which lies all upon a Level, and consequently is the most proper for such a March in the World.

Country of the Cossacks. The Country inhabited by the *Cossacks* is called the *Ukraine*; which is as much as to say, lying upon the Frontier; It borders upon *Podolia*, and is a Part of the Palatinates of *Kiovia* and *Braclovnia*; They had made themselves entirely Masters of this, as well as a great part of the *Black Russia*, but have since been forc'd to abandon it, for the most part. This Country extends it self from the 51. to the 48. Degree of Latitude; beyond which, to wit, betwixt the *Danube* and the *Palus Meotides* as far as the *Black Sea*, there are vast Plains (but deserted) so fertile that the Grass grows near a Man's height.

The Ukraine. The *Ukraine* is a very fertile Country, which tho' scarce the third Part of it be cultivated, produces such a vast quantity of Grains of all sorts, that, for the most part, the Inhabitants don't know how to consume it, wanting the Conveniency of Exportation, their Rivers not being Navigable. They abound also in all sorts of Cattle, Fowl, and Fish, Honey, Wax, and Wood, fit not only for Firing, but also for Building. The only thing they Want is Wine and Salt. With the first of these two they are supplied from *Hungary*, *Transylvania*, *Wallachia*, and *Moldavia*; besides that, they make very good Beer and *Aqua vita* out of their Corn, which together with their Hydromel, they make use of instead of Wine. Their Salt they are furnished with out of the Salt-pits near *Cracovia*, or out of the Country of *Pokutia*, upon the Borders of *Transylvania* and *Moldavia*, where there are Salt-springs, the Water of which being boiled produces a very White Salt, very agreeable to the Taste, but not so good for salting of Meat as some others are. Their Houses are built of Wood, after the *Muscovian* Fashion; and so are their Fortifications, made

of

of Earth and Wood, which they account to be better Cannon Proof than Brick'd Walls, but are soon set on fire.

The Rivers of Note here, are the *Boristhenes* or *Nieper*, the *Bog*, the *Niester* or *Tyras*, the common Border betwixt them and *Wallachia*, the *Dezna*, the *Ros*, the *Horin*, the *Stucz*, and the *Ster*, near which was fought the last Battle betwixt the *Poles* and *Cossacks*, in the Year 1651, which proved fatal to the last, and afterwards made them seek for Protection among the *Muscovites* and *Turks*. The most considerable Cities and Fortresses, which were once in the Possession of the *Cossacks*, are *Kiovia*, dignified with the Title of a Palatinate, and the Residence of the Metropolitan of the Greek Churches in those Parts, *Bialacerkievia*, *Consun*, *Constantinow*, *Bar*, *Cirkassi*, *Czebrin*, *Kudack*, *Jampol*, *Braclovnia* upon the River *Bog*, *Winnicza*, *Human*, *Czernihow*, *Pereaslav*, *Lubnie*, *Pawolocz*, *Chwaszton*, all of them fortified within these Fifty Years; besides which there is scarce a Town or Village, but what has something like a Fortification, or at least a Ditch, which was intended, and serves them for a Fence against the Incursions of the *Tatars*.

The Peasants of the *Ukraine*, as well as of several other neighbouring Provinces, are absolute Slaves; being obliged to work both with their Horses and Hands, three or four Days in the Week for their Lords. Besides which, they are forc'd to allow them a certain Share out of all their Corn and Fruit, the Tenth of all their Muttons, Swine, and Fruits, and to carry Wood to their Landlords Houses, and to do several other Services. But the worst of all was, that before the last Wars, the Noblemen used to farm out their Revenues here to the *Jews*, who exacted these Services from the Country People with the greatest Rigour imaginable; and had also monopolized the Brewing of Beer, and Distilling of *Aqua vita*. This occasioned them to join so frequently with the *Cossacks*, and to dispute

Its Rivers
and Fortresses.

Slavery
of the
Peasants.

so desperately their Liberty against the Nobility, who in Conſert with the *Jews* were the Occaſion of theſe many Revolts; and forced them at laſt to ſeek for an end of their Miſery among Foreigners.

Character
of the
Cofacks.

The *Cofacks* are generally tall, ſtrong, and well-ſet, but eſpecially very active; they are Liberal, even to Profuſeneſs, putting no great value upon Riches, but are great lovers of their Liberty, which they look upon as a thing ineſtimable; they are Indefatigable, hardy, and brave; but great Drunkards, and Treacherous; Their Employment is Hunting and Fiſhing; beſides which, they apply themſelves both to Agriculture, and the War. They have alſo a particular way of making Salt-Petre, great Quantities of which are carried to *Dantzick*, and from thence transported, chiefly by the *Dutch*, into other Parts.

Plica Polo-
nica.

The *Cofacks* have a certain Diſtemper common with the *Poles*, by the Phyſicians, called *Plica Polonica*, as being peculiar to that Nation, which in their Language, they call, *Gofcheſt*: Thoſe that are attacked by this Evil, loſe all upon a ſudden, the Uſe of their Limbs, and are tortured with moſt horrible Pains all over their Body, which commonly continues for a whole Year; after which, a Sweat coming, which continues for a whole Night; but eſpecially in the Head, their Hair is the next Morning all twiſted together into one knotty Lock, which has a very nauſeous Smell, (from whence ſome attribute the firſt Uſe of Hair-Powder, to the *Poles*) but in a few days after, they are cured both of their Lameneſs and Pain, but the Knot and the Smell remain for ever; for if they cut it off, the Remnants of the Humour, which purges it ſelf that way through the Pores of the Head, falls upon the Eyes, and makes them blind. This Diſtemper is as familiar in *Poland*, as the Itch in ſome Countries, and what is worſe, is very Infectious; It is ſometimes, like the Venereal Diſeaſe, communicated by Coition; there having been Inſtances, that Children have brought this Diſtemper with them into

into the World, but as they grow up, it decreases by degrees, and never returns afterwards. It is look'd upon among them as incurable, except it be by changing the Air, which muſt be done by going into another Country. The Cauſe of this Diſtemper ſeems to proceed from the great quantity of *Arſenical Mines*, which are in *Poland*, and communicate their poiſonous quality to the Waters, and conſequently to their Body; which ſeems the more probable, becauſe abundance of their Horſes are troubled with the ſame Diſtemper, and have ſuch a Knot either in their Manes or foretop, of which, if there be the leaſt part cut off, the Horſe either dies, runs mad, or becomes blind and lame; I have been very credibly inform'd, that tho' the *Poles* look upon this Evil as incurable, ſeveral Foreigners travelling in thoſe Parts have cured it with good Succeſs, by the ſame Method and Remedies, which are made uſe of in the Venereal Diſtemper; which ſeems ſufficiently probable for ſeveral Reaſons, not to be alledged here, where our Scope is directed to Hiſtory, and not to Phyſick.

The Language of the *Cofacks* is a Dialect of the *Their Polish* Tongue, as the *Polish* is a Dialect of the *Sclavonian*. But that of the *Cofacks* is much more *and R. li-* ſmooth and full of Diminutives, which render it *gion.* very agreeable. The *Cofacks* themſelves profeſs the *Greek* Religion, in the ſame manner as it was eſtabliſhed in *Muscovy* in the Year 942, by *Ulodomir*, or *Wolodomir*, Prince of *Ruſſia*; but the greateſt part of the Nobility of the *Ukraine* are either *Roman Catholics*, or elſe *Lutherans* or *Calvinists*. Within theſe Hundred and twenty Years, the *Greek Churches* in theſe Parts, as well as in *Muscovy*, acknowledged the Patriarch of *Conſtantinople* for their Head. But the Grand Dukes of *Muscovy* having ſet up a Patriarch of their own chuſing, the *Greek Biſhops* in theſe parts, not long after, to wit, in the Year 1595, ſent two Deputies to *Rome*, who in the Name of the *Greek Churches* of *Black Ruſſia*, did repreſent to the Pope, in the Preſence of many Cardinals,

Cardinals, a Confession of Faith conformable to the Council of *Trent*, reserving only to themselves the Liberty of the Ceremonies practised in the *Greek* Church after its Union with the *Latin*, at the Council of *Florence*; but they did afterwards retract, and acknowledged for their Ecclesiastical Head a Metropolitan of their own, who for sometime resided at *Kiovia*.

CHAP. VIII.

Of the Language, Habit, Manners and Customs of the Muscovites; and of their Marriages, Oeconomies and Interrments.

Their
Language.

THE *Muscovian* Language is a Dialect of the *Slavonian*, as well as the *Polish*; so that he who understands either of these two, cannot be at any great Loss for the *Muscovian*. The *Slavonian* being the Mother-Tongue of a great many Dialects, is in great esteem among the *Russians*; their Bible and such few other Books as they have, concerning any Sciences, being not only writ in the *Slavonian* Tongue; but also those among the *Muscovites*, who pretend to any Degree of Learning above the rest, always affect to make use of some *Slavonian* Words in their Writing, and Sheech, tho' in the *Muscovian* Dialect; which indeed, among all the rest, comes the nearest to the *Slavonian*, having not the least Affinity with the *Greek*; except that in their Liturgy, there are some Words borrowed from thence, which however are not used any where else. Their Character is that alone wherein they have any Communion with the *Greeks*; but they have not only much alter'd and transform'd, but also considerably augmented them; so that their Alphabet consists of Thirty eight Letters in Number, which

which I thought superfluous to insert here, since Mr. *Ludolph* in his *Russian Grammar*, printed in the Year 1696, at *Oxford*, has not only given a very fair Delineation of them, but also treated with a great deal of Exactness, the fundamental Parts of this Language, and very methodically represented its Affinity with the *Slavonian*; to which I refer the Curious.

As to their Habits, it is not unlike that of the Antient *Greeks*, whom in this, as well as in several other Respects, they are very ambitious to imitate. Their uppermost Garment is a long great Robe, reaching down to their Feet, with very narrow Sleeves, but as long as the Coat it self, which, when they dress themselves, they turn up in several Pleats, and look upon it as a great Comeliness: In the Winter they let them hang down, so that they serve for a Muff; and sometimes to cover their ill Designs; for when they intend to rob or cudgel any body, they hide in them their Cudgels or Daggers. Persons of Quality have these Robes of Sattin, Damask, or Cloth of Gold; Citizens wear them of Violet, or dark green Colour, and sometimes of red Cloth. The meaner Sort of People, of a coarse dark-colour'd Cloth, such as is made in the Country. In the Winter they line them with Furrs, some with *Sables*, some with *Ermins*, others with *Martens*, or some other sort, according to their several Qualities; but the Poor People are contented with Sheep-Skin, which tho' very convenient for keeping off the Cold, yet casts out a Smell that is very offensive to the Nostrials. These Robes they wear only when they go abroad, over all the rest of their Cloaths, and are as to their Fashion the same with those kept in the Grand Duke's Wardrobe, for the Use of his *Bojars*, by whom he is attended at publick Ceremonies. Under this they wear a close Coat, and under that a Waistcoat. The close Coat is called *Feres*, which comes down to the Calf of their Legs, open before, with a very broad Collar falling down upon the

Their Habits.

Shoulders, with Gold or Silver Loop-Buttons, nay; sometimes Embroidery from the top to the bottom; and on the side. The Sleeves like those of their Upper Garments, being as long as the Coat it self, but very Narrow. The Waistcoats which they call *Kaftan*, comes down to their Knees, the Sleeves are likewise so long that they cannot thrust out their Hands without making Folds upon the Arm; The Collars of these Waistcoats are almost like those of the *Jesuits*, but much higher, covering the hinder part of the Head, about half a quarter of a Yard high. These Waistcoats, as well as the *Justelau-Corps*, are made either of Callico, Taffata, Damask, or Sattin, according to the several Qualities and Circumstances of those that wear them. And because the Collar of the Waistcoat, is, by reason of its Height, very conspicuous, they either line it with Velvet, or Cloth of Gold, and sometimes adorn it with Pearls and precious Stones. Their Breeches are pretty large, and gathered at the Waste, so that they may be made streighter and wider as they please. Their Shirts which they wear over their Drawers or Breeches, girded under the Navel, are very wide, but short, scarce covering their Thighs; they are not gathered at the Neck like ours, but strengthened behind by a triangular Piece, which comes down from the shoulders to the Reins, and is sow'd down with Crimson Silk; those that are more curious than the rest, have little Fringes of Silk of the same Colour in the Seams, and under their Arm-pits. The Vanity of the richer Sort reaches yet further; for they have their Neck and Wrist-bands, and where it is open at the Breast, embroider'd with Silk, Gold and Silver, and sometimes with Pearls and precious Stones; and they leave open their Waistcoats before, that the Embroidery and the Buttons of Gold, or Pearls, which fasten the Shirt before, may be seen. The *Muscovites* wear no Hats, but, instead of them, Caps or Bonnets, with a little Snip open before and behind, in the form almost of a Pyramid, but not so much peaked, near half an Ell high. The *Bojars* when they

they are present at any Publick Ceremonies have them of black Fox-Skins or Sables; but when they are absent from Court, or in their Houses, they wear them of Velvet lined with these Furs, with narrow Brims (most like the *Polonian* Bonnets, which are worn by most Strangers in *Muscovy*) and laid over with Gold and Silver Loops, or embroider'd on the Sides with Pearl. The Poor People wear in the Summer, White Felt or Cloth Caps, patch'd together out of Shreds of Cloth, it being very dear in *Muscovy*, of several Colours, which in a manner resemble a *Jack Pudding's* Cap, which they line with the vilest sort of Fur they can get, in the Winter; They are not near so convenient as our Hats; for having no Brims, they don't afford the same protection against the Sun, Wind, or foul Weather. Their Boots, which generally they wear instead of Shooes, are short like those worn by the *Polanders*, and piked towards the Toes. But the poor Peasant is his own Shoomaker; his Shooes he makes of the Bark of a Tree wrought very thin, and interwoven after the manner of Wicker-baskets; so that it is true beyond Contradiction, that no Country in the World has such a Number of Shoomakers as *Muscovy*; As for Stockings they are never regarded, among these poor Wretches, a piece of Sheep-Skin or Cloth wrapt about their Legs and tied fast with a Packthread, supplies the defect of them; the rest of their Garments, which are of the coarsest Canvass, being suitable to their Shooes and Stockings. Persons of the first Rank shave their Heads, except when they are under some Disgrace with the Grand Czar, when they let their Hair grow and hang carelessly over their Shoulders, as a Token of their Affliction, in imitation of the Antient *Greeks*. Those of a lower Condition keep their Hair cut short; but the Priests wear it very long, hanging down to the middle of their Backs. There is no great difference betwixt the Mens Habits and the Women; There is no strife here for the Breeches, for the Wife wears them as well as the Husband,

as they do in all other respects wear the same with the Men. Their Robes are the same but something wider, and the Sleeves are not so closely fastned to them, but that they either may keep in or put out their Arms at pleasure, and let the Sleeves hang by; The richer Sort lay them all over with very thick Gold and Silver Lace, or trim them Button and Loop Fashion. They don't use these High Collars, which the Men esteem as a singular Ornament; besides that their Smock Sleeves are prodigiously long, generally four or five Ells, which they pleat in little Folds upon the Arm; and the Heels of their Shooes are half a quarter of a Yard high. The main difference is in their Head-dress. For they wear very wide Caps or Coifs of Damask or Sattin, made after a very fantastical Way; the Hair of the Casters wherewith they are lined covering all the Forehead, the outside being sometimes very richly embroider'd. Maids that are marriageable wear them of Cloth lined with Fox-Skin, and let their Hair hang down their Backs in two Tresses, which they tie at the End with a piece of Crimson Silk Ribband; but the married Women put up their Hair under their Caps or Coifs. Children under the Age of Ten Years are not to be distinguished in their Habits; both Boys and Girls have their Hair cut close to their Heads, except two short Locks almost like Mustachio's, which are left to cover the Temples; only the Girls wear Rings of Gold, Silver or Brass in their Ears. The *Muscovites* keep very constant to the same Fashion; it being rarely to be seen that any of them make use of a Foreign Dress unless it be sometimes a Person of Quality, who taking a particular Fancy to Strangers, perhaps makes use of their Fashion when he goes in the Country, or a Hunting. Formerly all Foreigners of what Degree soever, used to go in *Muscovian* Habits, till about fifty Years ago, the Patriarch having observed some of them to ridicule their Ceremonies when he gave the Benediction to the People, prevail'd with the Grand Czar to forbid all Strangers living

living in *Muscovy*, to appear for the future in *Muscovian* Habits; but of late Years, they Cloath themselves again after the *Muscovite* Fashion.

The *Muscovites* are of a middle Seize as to their Stature, strong proportioned, of the same colour as the other *Europeans* in the Northern Parts. But they much affect Corpulency, especially among Persons of Quality. Long Beards, and great Mustachio's are in great request among them, which they look upon as tokens of Virility. So that a large Belly and a great deal of Hair about the Mouth (for upon their Heads they were little or none) are considered here as peculiar Ornaments belonging to a Man.

The Women in *Muscovy* are of a midling Stature, neither too tall nor too little, and generally well proportion'd before they are married, but after they have had several Children, inclining to Fatness, by reason they do not keep their Bodies so streight as our Ladies in these Parts, it being look'd upon rather as a Comeliness than an Imperfection. The Features of their Faces are not despicable, and a great many among them might pass for very Handsom in any part of *Europe*, were it not for that preposterous Custom received among all the Women of *Muscovy*, of what Age or degree soever, of Painting their Faces, Necks and Hands. The worst of all is, that having not attained to any kind of Perfection in this Art, they paint so grossly, that it appears no otherwise than if it had been done by a Plasterer; and notwithstanding this; whereas in other places, Women make use of it as an Addition to their Beauty, or a Concealment of their Deformity, a great many of the *Muscovian* Ladies, may very well be said, to use it as a Veil to their Beauty; Painting being so universally approved in this Country that the Bridegrooms, among other Presents, send it to their Brides, as we shall see anon, before we conclude this Chapter. Besides which, they have another Custom, which will perhaps appear as odd as the former; which is, that they are as careful, and

and take as much pains in making their Teeth black, as our Ladies do in keeping of them white, they esteeming black Teeth an addition to their Complexion, with the same Intention, as our Ladies make use of Patches. I am apt to believe, that their Teeth being generally spoil'd by their Mercurial Paints, has oblig'd them to make a Vertue of necessity, and by an universal Agreement, to cry that up for an Ornament, which appears to us the greatest Deformity.

Their
Manners.

The *Muscovites* are a People of great Wit, Cunning and Dexterity, not wanting Ingenuity in any thing they undertake, as has been sufficiently experienced by those, who have had the Opportunity to deal with them, either by way of Commerce or otherwise; but they are withal, exceedingly proud, jealous and insolent; besides that, they are addicted to Drunkenness beyond any other Nation in the World. They generally boast to be descended from the antient *Greeks*, but to confess the Truth, as *Europe* was first beholding to *Gracia* for their Literature, and Civilization; so it may rationally be concluded, that the want of Conversation with the more civilized part of *Europe*, and the general Antipathy they have against those Arts and Sciences, which render'd the *Greeks* so famous in former Ages, has made the *Muscovites* to appear so different in their Manners and Customs, from most of the other *European* Nations. This will seem the more probable, if it be taken into consideration, that within these 30 or 40 Years last past, since which time, the *Muscovites* have had more frequent Conversation with Foreigners than formerly; and that Encouragement has been given of late Years towards the laying the Foundation of several useful Sciences; it must be acknowledged that they made considerable Improvements as to several Matters which formerly were odious, if not unsupportable to civilized Strangers. They are accounted to be very malicious in their Inclinations to one another. It used to be a common Practice among them, for one to

to convey into another's Boots (when they carry their Money and Letters) either some Money or other valuable Things, and afterwards accuse the Party of Theft; to obviate this Evil, it was thought most expedient, that it should be Enacted, for the Accuser to endure the Torture first; and if while he was thus tortured, did persist in his Accusation, the accused Person was also to endure the same. Notwithstanding this, there have not been wanting Examples, that even Wives have accused their Husbands, and (that falsely) of most enormous Crimes, and have endured the utmost violence of the Torture, to the Destruction of them.

It is to the want of Education that must be ascribed, their Quarrellousness, and Insolences, being ^{Their Quarrellousness.} guided meerly by Instinct, and acting in every respect according to their unbridled Appetites, unless it be some Persons of the first Rank, who by their Conversation, having been made sensible of these Errors, manage themselves with much more Discretion. For the rest, who have not had the same Advantage, they do not shew the least Complaisance to one another, unless it be upon the score of Interest, when they are very ready with their Caps.

This occasions frequent Quarrels among them, so that even in the open Streets, you may hear them Rail at and Abuse one another, like Fish-Women, and that with such Animosity in outward Appearance, that a Stranger would think it impossible they could part without Fighting. They have one good Quality, which is, that they seldom or never swear, blaspheme, or curse in their Anger; but on the other hand, they use the most horrible and reviling Expressions, accusing one another of *Sodomy*, *Buggery*, and all other enormous Crimes they can think of, and that very often, without any respect of Persons, nay, even betwixt Parents and Children. The Government being sensible of the ill consequences of these Insolences, used to send the *Strelitzes* and Sergeants about to surprise some of these Offenders, but the Evil was found so deeply and universally

root-

rooted, that in a short time, they would have wanted hands to execute the Punishments, which was Whipping. So, that for the Security of Persons of Quality, it was Ordered, That if any one of them should be thus affronted, the Offender to be obliged to pay a Fine (which they call *Biscefia*, and at the most amounts to 500 *l.* Sterl.) according to the respective Quality of the Persons injur'd. And the better to keep in Awe those that had little or nothing to lose, such, as were incapable to pay the Fine, were to be put into their Adversary's hands, who either might make them their Slaves, or else have them severely whipt by the Executioner, whose place is, (to mention it here by the by) Hereditary; so, that the Sons serve their Apprenticeship in their Father's House. Notwithstanding all these Precautions, this Fine is frequently paid, even among People of very good Fashion, and Gentlemen, who do not forbear, upon the least Difference to call one another Sons of Whores, Dogs, &c. which however is generally made up over a large Cup of *Aqua Vitæ*, for they seldom come to Fighting, or if they do, when their Spirits are exalted by the Strength of the Liquor, it is done with their Fists, or Switches, or a Cudgel, or perhaps by soundly kicking one another about the Belly, for in the height of their Rage, they are sure to aim at the Codpiece; this being the utmost extent of their Bravery in private Quarrels. For, a Man may live a considerable time in *Muscovy*, and not hear as much as mentioned a Dewel with Sword or Pistol, fought by *Muscovites*, as it is practised in other Parts of *Europe*, they, as it seems, not looking upon Bravery and Courage to depend from these Weapons. 'Tis true, Persons of great Quality, to distinguish themselves from the rest, commonly fight on Horse-back, but their Weapon is a good Whip, which decides the Difference without Bloodshed.

They

They were formerly so fond of Ignorance, that for any one to apply himself to the Study of any Art, Science, or foreign Language, much more to enquire into the State of Affairs of other Countreys, or Discourse of it, was look'd upon as a great Crime. But matters are extremely alter'd as to this Point, of late Years, by the Encouragement given by his present Czarish Majesty to the Nobility, to make themselves acquainted with foreign Countreys and Languages, and several useful Arts and Sciences, especially the *Mathematicks*, in which they were so grossly ignorant before, that they look'd upon its Effects no otherwise than Witchcraft. It is questionless owing to this generous Care of the present Czar, that *Latin* and *Greek* Schools have been erected in the City of *Musco*; and that some of the *Bojars* among other Languages are well versed in the first of these two, which will without question, in process of time, conduce not a little towards the Reformation of such Abuses as have been hitherto in vogue in *Muscovy*, of which we shall have occasion to speak more hereafter, before the conclusion of this Treatise.

The most familiar Vice the *Muscovites* are charged with, by Foreigners is Drunkenness, tho' most of the other Countreys in *Europe*, especially the Northern parts are infected with, as well as *Muscovy*. It must be confess'd, that it is no where more universal, than among the *Russians*, when the Clergy as well as the Laity, the Women as well as the Men, young and old, of what Quality or Degree soever, have their share in it. *Tzarkowino* (for so they term their *Aqua Vita*) is the first welcome they give to their Guests, even among People of the best Quality, whether Men or Women, which goes merrily round, before, at, and after Meals; Wine being a Liquor too weak for their Stomachs. The Ladies of Quality themselves, at their *Poshiwats*, or great Entertainments, make themselves so heartily merry with it, that they are sensible of it the next day. It is for this reason, the Lady of the Feast, sends the

the next day, one of her Gentlemen to Compliment her Guests, to enquire after their Healths, and how their Ladiships got home, and how they rested; The general Answer the Lady sends is; *I give your Lady a thousand Thanks for her good Cheer, indeed it made me so merry, that I scarce remember how I got home.* But to speak without Partiality, the *Muscovites* are not the only People in the World, which are intoxicated by the force of strong Liquor, the very same is practis'd in *Germany*, where the Master or the Mistress of the Feast, as well as the Guests do not think the Entertainment compleat, if they go home without Staggering. And as to what concerns the *Muscovian* Ladies, it is possible their merry Meetings may meet with a favourable Construction from such of our Ladies, as prefer the Charms of Distill'd Waters, before Wine. Besides, that the fair Sex in *Muscovy*, have a strong Plea to Alledge in their own Defence: For as much as the great Quantity of Fish they eat on their Fast-days, which make up above half the Year, requires certain Digestives to attenuate the Viscosity of this Dyet; and, that, the merry Cup makes them, in some measure an Amends for the solitary Life they lead at Home, under the most rigid Discipline of their Husbands, of which, we shall have occasion to speak more hereafter. On the other hand, it is most certain, that the meaner Sort of People commit intolerable excesses in this kind; for they will drink not only till they can neither stand nor go, but oftentimes till they die upon the Spot. To spend every *Copee* (or Penny) they have, in a Tippling-House, is a common thing here; and thus far they may perhaps be match'd as well in this Kingdom, as some others in *Europe*; but nothing is more frequent in *Muscovy*, among the vulgar Sort, than to come away without their Cloaths, nay, it often happens, that if they come away with their Waistcoats on, and meet one of their drunken Companions by the way, they return, and send thus, Stockings, Waistcoat, Shirts and Drawers, after the rest, and return

turn home like *Adamites*. It is easie to be imagin'd, that there is no Mischief so great, no Vice so abominable, but what is committed by these Drunkards, who, even when sober, very seldom act according to the dictates of Reason. Hence it is, that so many Murthers are committed in the Streets of the City of *Musco*, so that it is unsafe to go alone, or unarm'd in the Night-time, there being sometimes fifteen dead Bodies to be seen together in the Court of *Semskay*, a place where they are exposed, that their Friends and Kindred may take care for their Burial. If no body owns them, they are thrown some where or another in a Ditch. From hence also proceed these frequent Irregularities, Disorders and Excesses in Debaucheries, even to sin against the Course of Nature, not only with Men, but also with Beasts. The Women of the meaner Sort, tho' otherwise kept under a very strict Discipline, will often find out their Husbands at the Tippling-House, and drink with them to that Excess, till they can neither stand nor go, and are obliged to lay down among them at the Tippling-House. Several of the Great Dukes have attempted to put a stop to this Evil, by ordering such Publick-houses as were allow'd of by their Authority, to sell their Liquor only by certain Measures at a time; but this prov'd ineffectual, the Neighbours meeting by turns at their own Houses, where they play'd the same Game, they were used to, at the Tippling-Houses.

Formerly Tobacco was as extravagantly taken, as the *Aqua Vite*, and was the Occasion of frequent Mischiefs; forasmuch as not only the poorer Sort, would rather lay out their Money upon Tobacco than Bread, but also, when drunk, did set their Houses on Fire through their Negligence. Besides (which made the Patriarch take a particular Disgust at it) they used to appear before their Images with their stinking and infectious breath, all which oblig'd the Great Duke, to forbid both the Use and Sale of Tobacco, *forbidden*

Year 1634, under very rigorous Punishments; to wit: For the Transgressors to have their Nostrils slit, or else to be severely whipt. Nevertheless, it is of late Years more frequently used, than ever it was before since the time of the Edict, the Search being not now so strict against the Takers, nor the Punishment so rigorously executed. Foreigners having the Liberty to ule it, makes the *Muscovites* often venture upon it in their Company; they being so eager of Tobacco, that the most ordinary Sort, which formerly cost not above 9 or 10 Pence per Pound in England, they will buy at the rate of fourteen or fifteen Shillings; and, if they want Money, they will truck their Cloaths for it, to the very Shirt. They take it after a most beastly manner, instead of Pipes, they have an Engine made of a Cows-horn, in the middle of which, there is a Hole, where they place the Vessel that holds the Tobacco. The Vessel is commonly made of Wood, pretty wide, and indifferently deep; which, when they have fill'd with Tobacco, they put Water into the Horn to temper the Smoak. They commonly light their Pipe with a Firebrand, sucking the Smoak through the Horn with so much Greediness, that they empty the Pipe at two or three Sucks; when they whiff it out of the Mouth, their rises such a Cloud, that it hides both their Faces and the Standers by. Being debarr'd from the constant use of it, they fall down drunk, and insensible immediately after, for half a quarter of an Hour, when the Tobacco having had its Operation, they leap up in an instant, more brisk and lively than before, when their first Discourse commonly tends to the praise of Tobacco, and especially of its noble Quality in purging the Head.

The *Muscovites* are hardy and resolute.

For the rest, the *Muscovites* are from their Infancy inur'd to all sorts of Hardship, their Children being seldom suckled above two or three Months; and this with the coldness of their Climate, and their sparing Diet, makes them very fit to endure the Fatigues of War, being especially very resolute in defend-

defending of Places; which they will maintain to the utmost extremity; I will only alledge here for an Instance, the Siege of *Noteburgh*, where the Garrison was reduc'd to two Men, before they would hearken to a Capitulation; this happen'd in the Year 1579, when the *Poles* had belieged the Castle of *Svikols*, fortified after the *Russian* Fashion, with wooden Fortifications, as they were giving the Assault, had set it on Fire; yet the *Muscovites* made good the Breach, and were seen to maintain their Ground, when their Cloaths were on fire. Another example of their Resolution may be given in the Siege of the Abby of *Padis* in *Livonia*, where they were reduced to such Extremity for want of Provisions, before they would Capitulate, that they were no longer able to stand upon their Legs, or to be upon their Duty, and were not able to meet the *Swedes* at the Gate, when they took Possession of the Place. It must be confess'd, that they have seldom had any great Advantage against the *Poles* or *Swedes* in the Field, but the most understanding in Martial Affairs have attributed it more to the defect of their Officers, than the Courage of the Soldiers; the first being not to be compared to the *Poles* and *Swedes*, neither for Experience or Conduct; as it happen'd at the Siege of *Smolensko*, where the *Muscovites* received that Disgrace, if not by the Treachery, at least by the ill Conduct of their Generals. It has, questionless, been for this Reason, That the Czars of *Muscovy*, have for a considerable time past, and do to this day employ abundance of foreign Officers in their Armies; and, it is very probable, that, since a great number of the *Cosacks* have embraced the Protection of the Czar of *Muscovy*, they may prove more formidable in Battles than they have done hitherto. They are very good at keeping Secrets, especially in what relates to their own Affairs, or the Publick, in which respect they are so over-jealous, that they will scarce allow any Stranger to cast his Eyes upon any Strong-hold, tho' of very small consequence,

and scarce worth taking notice of; much less, that they should be easie in informing them in any thing, tho' o never so little moment, which makes it very difficult for Strangers to be truly informed of the Constitution of their Country, unless it be by a very long Conversation. It is upon this score, that all Strangers at their first arrival in the City of *Muscovy*, except such as bear a publick Character, are obliged to pass their Examination in the *Chancery*, in the presence of several Registers, who after having asked them as many Questions as they think convenient, put down in Writing their Depositions. The *Muscovites* are reckoned to be great Gamblers at Chess, as any are in the World, and many among them will take now and then a Turn at Dice. They are of late Years, become very industrious in their way of Trading, questionless, by their frequent Commerce with the *Chineses* and *Dutch*, the last of which they strive to imitate, not only in this, but several other Matters, the *Muscovites* being more ingenious at imitating, than inventing.

Of the
Customs.

The Women in *Muscovy* have an extraordinary Respect for their Husbands; they live exceedingly retir'd, and very seldom appear in Publick. Virgins, if they be of any Quality, live under as much if not more Restraint than the Women; for besides that they are very seldom allow'd to go abroad, when they do, they are always covered with a Veil, to prevent their being seen; so that many times they marry here before they have as much as look'd upon one another. Both their Women and Maids, if they be of any Quality, being not educated to any thing of Houswifery, and making or receiving few Visits, lead a very idle Life; having no other Employment, but perhaps a little Embroidery of Silk upon a Handkerchief of white Taffeta, or a Purse, or some such like thing. For the rest their Diversion is to have Ropes fastned to swing in, or else they lay a long Plank over a Block, and mounting one at one end and another at the other, they toss themselves up and down by a very violent Motion.

Motion. They have also publick Engines to swing in, not unlike to those used by the Boys and Girls in *Moor-fields* and *Bartholomew-Fair*, so contriv'd as that four can sit at an equal distance, and so swing continually by the Counterpoise they give one another; so that while some swing up pretty high in the Air, the others fall successively near as low as the Ground, till they are tir'd with the Sport: This is done in the open Streets, where certain Boys keep these Swingers for that purpose, and have two, three, or four Pence for such a merry Bout. The Young Men at their Festivals, for their Pass-time, play at Fifty-cuffs or Cudgels; some exercise themselves in Wrestling, and in the Winter, with Scates upon the Ice, as they do in *Holland*. Fornication is look'd upon among them as a slender Trespass; and though they don't permit Publick Stews, yet they are not very backward in doing one another a Kindness, especially when they are Flush'd with good Liquor. They don't count it Adultery, for married People to have secret Conversations with one another in the same manner as we do in these Parts; Adultery is not committed here, unless a Man marry another Man's Wife; all the rest comes within the Compass of bare Fornication; with this Difference however, that if a married Man be taken in it, he is punished with some Days Imprisonment, or perhaps to live for some Days upon Bread and Water, or sometimes also with a Whipping; where, by the by, it is to be observed, that Whipping is not accounted so scandalous in *Muscovy* as in other Parts of *Europe*, Persons of the best Quality having been sometimes so unfortunate here as not to escape the Lash. But if the Wife chances to be convinced of a Miscarriage of this Nature, she does not come off at so cheap a rate; for besides a good sound Cudgelling or Whipping, which she is sure to receive very bountifully from her Husband, she is shav'd and put into a Monastery, unless the Husband be pleas'd to pardon the Fault.

Their
Musick.

They are great Admirers of Vocal Musick, for Instrumental Musick, they have little or none, unless it be Bagpipes, and what belongs to their Warlike Musick; to the first they bring up their Children with great Diligence and Severity in Schools erected for that purpose; Their Notes are as different from ours as their Characters of the Alphabet, and in all probability are borrow'd either from the *Greeks* or *Slavonians*. Their Gamut has but small Variety, and instead of our *Fa, sol, la*, they sing *Ga, ga, ge*. Their Cadences and Closes are unexpected, and, as it were, upon the surprize; and indeed, in the main, not in any way approaching to that Perfection which is in most other Countries of *Europe*. As for their Warlike Musick they have Kettle-Drums and Trumpets for their Cavalry, but the first don't sound so well as ours do, and as for their Trumpeters, they are but very indifferent Artists, and have not been very many Years in use in *Muscovy*. But their Hautboys which the Infantry make use of in the Wars, are very passable. In their Hunting they use Brass Bugles, which make a hideous Noise. Their Beggars all beg singing with a very strenuous Voice. The better Sort don't much esteem Dancing, as believing it unbecoming of their Gravity: But those that apply themselves to it, rather dance for the Diversion of others than to please themselves. They use strange Distortions with their Hands, and Shoulders, but especially their Back-sides, and hopping upright with their Feet, scarce move from the Place. The *Muscovites* exercise the Venereal Act with a great deal of Gravity and Circumspection; for they will never have to do with a Woman, unless they first take off the little Cross which is hang'd about her Neck when she is Christned; and they are so considerate in their Love-Passion, as first to cover the Images of their Saints, if there be any in the Room. For the rest, their chief Penance for Trespases of this Nature is Bathing, which they also make use of, not only at other times, but especially at their Marriages,

after

after their first Coition. All *Muscovites*, of what Degree or Condition soever, sleep after Dinner, so that about Noon the Shops are shut up, and there is no more speaking with any Body than if it were about Midnight. Both Bathing and Sleeping after Dinner is so general a Custom in *Muscovy*, that *Demetrius*, who personated the Son of the Czar *John Basilowitz*, was first suspected to be an Impostor and stranger, because he never bathed himself, nor slept after Dinner, as we shall shew hereafter.

Their Stoves, or Bathing-places, are close Places with Furnaces, which they heat exceedingly, and for the better Excitation of Vapours, frequently cast cold Water upon this Stove. There are Benches all round about at some Distance one above another, differing in degrees of Heat, which are chosen by every one according to his own Conveniency. Upon one of these Benches they lay themselves at full length, stark naked, and after they have sweat as long as they think it convenient by the Help of these hot Vapours, they are well wash'd with warm Water, and well rubb'd with Handfuls of Herbs. After which they often take a Dram of *Aqua vite*, and so go their ways. But what is most admirable, is, that when they find the Heat too intense, both Men and Women will run out of the Stoves stark naked, either straitways into cold Water, or cause it to be pour'd upon them, nay, in the Winter, they will wallow in the Snow. There is scarce a Town or considerable Village in *Muscovy* which has not some of them; People of Quality have their private ones; and those of the *Germans* that live in *Muscovy* out-do the rest, both in Neatness and Conveniency; tho' a Man bathes in them, a Servant Maid, only in her Smock, rubs, washes, and wipes him, and so after some Refreshment of Wine, a Toast and Nutmeg, Citron Peel, &c. he goes to Bed: But, besides this, there are a great Number of Publick Bathing-places every where. These are often so carelessly built, that it is easie to look out of one Room into the o-

Thir
Bathing-
places

ther,

ther thro' the Distance of the Boards that part them, which they look upon here as a Matter of no great Consequence, though either Sex has nothing else to hide their privy Parts but a Handful of Herbs moistned in Water, which a great many don't think it worth their while to make use of, being not very shy to be seen by Men, when they are going out to cool themselves in cold Water, both Sexes commonly going out and in at one and the same Door to their Bathing-rooms. These Baths are the universal Remedies of the *Muscovites*, not only for cleansing their Bodies, but also for the Preservation of their Health, which being thus from their Infancy inar'd to the greatest Extremities of Heat and Cold, makes them to be of a very strong and healthy Constitution, and for the generality long liv'd, and very seldom troubled with any Distempers; which if they are, their *Panacea* is a hearty Draught of the best *Aqua vita* fortified with Garlick, and sometimes Pepper, tho' it be in a very high Fever, they not knowing of any other Evacuation but what is wrought thro' the Pores of the Body. Thus they live, for the most part, without Physicians, and many of them without Diseases; yet, since the last Wars with the *Poles*, they have also made a very intimate Acquaintance with the Venereal Disease, which, in so cold a Climate as theirs, sticks very close to them; especially, since it may rationally be believ'd that Physick does not appear here in its utmost Perfection; tho' it be undeniable, that Physick and Physicians have, for many Years past been highly esteem'd by the Czar and the Nobility.

Their Way of Saluting is by putting off their Caps; and if they intend to pay a more than ordinary Reverence, they decline their Head very low towards the Ground, without moving their Feet. The Women use the same Way of Saluting, only that they bow very slowly, letting their Hands hang down by their Sides and never touch their Bonnets. When a *Muscovite* intends to shew the greatest

greatest piece of Civility he is capable of to a Stranger, he brings to him his Wife attir'd in her best Apparel, to salute her with a Kiss. Your ordinary Citizens, or Peasants, when they appear before their Magistrates or the Nobility, bow to the very Ground, prostrating themselves and beating their Foreheads to the Ground; The same Reverence is paid to the Czar, even by the greatest Men in the Kingdom. This extraordinary Respect paid by the Commonalty to the Nobles makes them appear so extremely haughty and jealous of their Authority, that Strangers, tho' of the first Quality, rarely meet with that Civility they might reasonably claim according to their respective Stations, unless it be from some who are acquainted with the Customs of Foreign Countries.

They begin their Day at the rising of the Sun, and end it at the setting; so that their Night begins as soon as the Sun is down, and ends when it rises. Their Year they begin on the first of *September*, because they use no other Epoche than from the Creation of the World, which they suppose was in Autumn. And whereas we account from the Creation of the World to the Nativity of Christ Three thousand, Nine hundred, and Sixty nine Years; they following the Footsteps of the *Greeks*, reckon Five thousand, Five hundred, and Eight. So that in the Year 1697, they reckon in *Muscovy* 7209 Years from the Creation of the World, whilst we account but 5720. They solemnize their New-year's Day with great Processions in all the considerable Towns of *Muscovy*.

Their manner of Travelling is extremely commodious, especially in the Winter, when their Sleds glide away on the surface of the Ice or Snow in a flat Country, with incredible Swiftnefs, and very little Inconveniency to the Horses, so that they will travel 50 or 60 Miles a day. These Sleds are made of the Bark of the Linden-tree, fitted to the length and breadth of a Man; they line them with some thick Felt, and when a Man is laid in them

them along, he is covered and wrapt up over Head and Ears in good Furs: The Carter runs, for the most part, by the Sled, to warm himself, and sometimes sits at the Feet of the Person that rides in the Sleds, where he is sure to comfort himself with a Drachm of the Bottle. These Sleds being very low built, if they happen to over-turn, are not very dangerous. The Ladies Sleds, being covered on all sides, in the Fashion of a Coach, are much higher and heavier, and therefore more dangerous. Whilst they travel thus, the Time is past away, for the most part, with Sleeping, the easie and insensible motion favouring the Repose of the Traveller. When they happen to pass through Deserts and great Forests, where they are obliged to remain all Night in the open Air, they kindle a great Fire, and round about it range their Sleds; so, that being well clos'd up on all sides, and covered all over with Furs, they sleep more commodiously, than in a Country Cottage, where Men and Beasts being all together lodged in one Room, greatly disturb a Man's rest. In the Summer they travel either by Water upon the Rivers, wherewith this Country is stor'd every where, or else by Land, on Horseback, by Coach or Waggon, the Roads in *Muscovy*, being very broad, beautiful and easie for Travelling. By Water they make use of certain little Boats, made all of one Piece, of the Trunk of a Tree made hollow, in which they stand upright, and row over the Lakes and Rivers. These Boats being very light, a Man goes a great way in them in a little time; but they have this Inconvenience, that if not exactly counterpoiz'd, they soon turn over. They have also certain Floating Bridges, made of pieces of Firr joyn'd together, which bear themselves up upon the Water. The greatest inconvenience in Travelling here is, that in the Country there are no Inns or Houses of Entertainment for Travellers, so that they are obliged to carry along with them what Provisions and other Necessaries they stand in need of. Besides that, the violent

Heat

Heat in the Summer, and the prodigious quantities of Flyes, are very troublesome, and interrupt the Pleasure which a Stranger else might take in the Beauty and Variety of their Forests, Brooks and Lakes.

Marriages is accounted honourable among them, ^{Thir} and Polygamy forbidden. They may Marry twice, ^{Mari-} but to do it the third Time, is accounted Scanda-^{ge} lous and Immoral. They are very Superstitious in observing the degrees of Consanguinity, and seldom Marry those that are any wife near to them by Kindred or Alliance. Two Brothers are not permitted to Marry two Sisters, neither are God-fathers and God-mothers to the same Person, to inter-marry. There is no such thing as Wooing here betwixt the young Couple, Gallantry and Courtship the Preliminaries of Love, which insensibly insinuate into the Mind, and captivate our Hearts, are look'd upon here as Chymera's, Marriage being considered as a necessary Evil. Young Men and Maids are not suffered to see, much less to have any Conversation with one another, so, as to talk of Marriage, or to be able to make the least Promise by Word or Writing. It is transacted by way of Brokeridge, so that it is no difficult Matter to put a Counterfeit upon the Bridegroom, provided the Parents do but consent to it; in the same manner, as *Laban* put the Bleer-ey'd *Leah* upon *Jacob*, instead of the Beautiful *Rebeckah*, which is frequently practis'd in *Muscovy*. Their general way of Proceeding is thus: If any one have a Marriageable Daughter, whom he is willing to bestow upon a certain young Man he approves of, he either by himself, or his Broker, declares his Mind to the young Man's Parents, or for want of them, to one of the next Kindred. If the Match be accepted of, two or three Women, deputed by him that is to be the Bridegroom, are permitted to take a full view of the future Bride, stark naked, to see whether she has any Defect; after which, their Friends on both sides treat of, and

Con-

Conclude the Marriage, the intended Couple not being allow'd to see one another, till they meet in their Bed-Chamber, after Marriage.

Marriage
Ceremonies

When a Marriage is concluded betwixt Persons of Quality, there are two Women appointed, one on the Bridegroom's, the other on the Brides side, (they call them *Suacha's*) whose business is jointly to take Care for the Nuptials. The first business of her that is appointed on the Brides side, is to prepare the Nuptial-Bed. She, attended by a great many other Servants, who carry all Things necessary for the Bed and Chamber, goes on the Wedding-Day to the Bridegroom's House, where the Bed is made upon forty Sheaves of Rye, compassed about with several Barrels full of Wheat, Barley and Oats. The same Evening the Bridegroom, accompanied by his Kindred, goes on Horseback, with the Priest before him, to the Brides House, where being met at the Door, and received by all her Friends, they are all invited to sit down at a Table, with three Dishes of Meat upon it. Whilst the Bridegroom is busie in receiving the Compliments of the Brides Friends, a young Lad gets into his Place at the Table, from whom the Bridegroom is forced to purchase the Place by some Presents; when he has taken his Place, the Bride is brought into the Room, most richly Clad, but Veil'd, and seated by the Bridegroom, but separated by a large Piece of Crimson Taffeta, held up betwixt them by two young Lads. This done, the Brides *Suacha* paints her, tyes up her Hair in two Knots, puts the Crown on her Head, and dresses her like a Married Woman. Whilst the other *Suacha* is busied in Painting the Bridegroom, the Women sing several foolish Songs. After that, two young Lads in very rich Apparel, bring into the Room on behalf of the Bridegroom, a very large Cheefe and some Loaves; the like being done on the Brides part, the Priest blesses them all, and sends them to Church. As they are ready to go to Church, there is a Silver Basin put upon the Table,

fill'd

fill'd with little pieces of Sattin and Taffeta, little pieces of Silver, Hops, Barley and Oats, all mix'd together. The Brides Face being covered again, the *Suacha* takes certain Handfuls out of the Basin, which she casts among the Company, who in the mean while sing a Song, and pick up what they find upon the Ground.

When they come to Church, the young Couple standing upon a piece of Taffeta, receive the Benediction from the Priest, which is performed by holding Images over their Heads. The Priest takes the Bridegroom by the Right, and the Bride by the left Hand at the same time, asking them three times consecutively, *Whether they are both sides willing and content to Marry, and to Love one another?* After they have both answered, Yes, all the Company join Hands, and the Priest begins to sing the first Verse of the 128 *Psalms*, the Company singing the next, and so continue to sing by Turns to the End of the *Psalms*, the Company dancing all this while. The *Psalms* being ended, the Priest puts a Garland of Rhue upon their Heads; but if a Widow, or a Widower, about the Shoulders, saying, *Increase and multiply, and Consummating the Marriage with these Words: Whom God has join'd, let no Man separate.* In the mean while, those that are present, lighting each of them a Wax-Candle, fill the Priest a Glass with Red Wine, which he takes off, and the Married Couple having pledg'd him, by drinking it off, each of them, three times; the Bridegroom throws down the Glass, and both of them treading it to pieces under their Feet, pronounce these Words: *May they thus fall at our Feet, and be trod to pieces, who shall go about to sow Division or Discontent between us.* Then the Women there present, cast some Flax-seed and Hemp-seed at the young Couple, wishing them much Joy and Prosperity, and pulling the Bride by her Robe (as if they would pull her away from her Husband) but she keeps very close to him, and renders their Endeavours fruitless; Then, by the Light of several

veral Torches or Wax-Candles, they all return to the Bridegroom's House, where the Wedding is kept: No sooner are they entred the House, but the Bridegroom and the Guests, sit down at a Table ready furnish'd with all sorts of Meat; but the Women carry the Bride up strait-ways to her Chamber, where having pull'd off her Cloaths, she is put to Bed immediately. This done, the Bridegroom is call'd away from the Table, and conducted by six or eight young Lads with Torches (which they stick into the Barrels of Wheat or Barley) into the Chamber. As soon as the Bride perceives the Bridegroom to approach, she goes out of Bed, only with her Night-Gown on, meets and receives him with a very submissive Reverence, with a low Inclination of the Head; in the mean while, that the new Husband takes this Opportunity to gaze at her; this being commonly the first time that he sees her Face. Thus they sit down together, like Man and Wife (for it is to be considered, they are not much addicted to Compliment) and among other Dishes, a roasted Fowl is served up, which the Bridegroom pulls asunder, casting over his Shoulders that Part which first comes off, whether Leg or Wing, the rest they eat; and, all being withdrawn (unless it be one old Female Servant, that keeps Watch at the Chamber-door) to work they go, without any further Preamble, while their Kindred and Friends are busie in certain Charms, which they believe to be of very great Consequence, either for fortifying the Codpiece, or at least in defending it from Witchcraft, which they are sorely afraid of (especially People of Quality) the Nuns here being accounted very dextrous both in tying and unravelling the Codpiece Point. The old Female that stands Centry at the Door, asks some time after, whether the Battle be won; and as soon as the Bridegroom answers, that it is, she gives the Signal to the Trumpets, who make an excellent Noise, which continues, till the Stoves can be got ready, where the new Married Couple bathe them-

themselves, but apart. Here they are wash'd with Water, Hydromel and Wine, and the Bride sends the Bridegroom a fine Shirt, embroidered at the Neck and Wrists, and a rich Habit. The two next Days are spent in Entertainments, and all sorts of Divertisements, but especially in Drinking, where the Ladies sometimes improve the Opportunity of their Husbands being drunk, to carry on an Intrigue this being the only Convenient time to make their Advantage of, inspite of all the Rigour of their jealous Husbands.

Those of less Quality are Married with less Ceremony. The Night before the Wedding, the young Man sends to his intended Bride some Cloaths, a Cabinet with some Jewels, a Comb, and a Looking-Glass. The next Day the Priest is sent for, who comes with a Silver Cross, and having given his Benediction to the whole Company, the young Couple are set at the Table with a piece of Taffeta between them; but whilst the *Suacha* dresses the Brides Head, a Looking-Glass is brought, and the young Couple joining their Cheeks, look, and smile upon one another in the Glass; in the mean while, Hops are cast upon them, and so they are led to Church, where the Ceremonies are the same as we have mentioned before. The Bridegroom is led home by young Lads, and the Bride by some grave Matrons and the *Suacha*, the Priest leading the Van with his Cross; at home they are received by a Quire of Boys and Girls, singing *Epithalamiums* or Nuptial Songs, but of the coarsest sort of Bawdry; and being afterwards conducted to their Nuptial Bed, the *Suacha* is very careful in exhorting the Bride to be *Debonair* and *Buxom*, and the Bridegroom not to deceive the Bride in her Expectation; In the Interim, she stands at the Chamber-Door, in expectation when the business is over; which being done, she carries the Tokens of Virginity, with a great deal of Joy to her Parents, and the next day or two are spent in Feasting and other Jollities, which the Bridegroom endeavours to recover

cover his lost Spirits out of the *Aqua Vita* Cup, and the Bride appears very chearful among her new Friends, this being commonly the last Day of Mirth for the poor Woman, unless what happy Minutes she can get by Stealth, at her Husband's drunken Hours. To speak without Partiality, *Muscovy* may well be called the Purgatory of the Women, they being kept under so rigorous a Discipline by their Husbands, that in some Places Slaves be treated with much less Severity: For, it is not sufficient, that by their Ecclesiastical Constitutions they are debar'd from Veneries two Days in a Week, viz. *Mondays* and *Wednesdays*, besides, in Lent, and some other Fastings, which make up near Eight Months in the Year; but Abstinency from their Wives and *Aqua vita* is the chief Penance laid upon the *Muscovite* Husbands by their Priests; so that the Wife bearing the same Share with her Husband for his Trespases, labours under such Hardships as would seem intolerable in other Countries. If a married Woman happens to grant a Friend in a Corner Kindness, she is sure, besides the House-Discipline, to be sent into a Monastery, where she is to stay all her Life-time. The worst of it is, that this Severity often furnishes a Husband, with a Pretence upon the least Surmise, to rid himself of his Wife, by suborning of Witnesses, a thing frequently practis'd in those Parts: If a married Woman happen to have no Children by her Husband, he has the Liberty of Perswading, and if that be not prevailing enough, of Cudgelling her into a Monastery, where she must tarry all her Life-time, for what, perhaps, was none of her Fault, but the Husbands, who has the Liberty of murthering again in six Weeks. But this is not all, if the Husband is taken with a Fit of Devotion (whether real or pretended, it matters not) of leaving his Wife for God's sake, as they term it, which is as much in plain *English*, when a Man is tir'd of his Wife, and maintaining his Family, he has the Liberty, of going into a Monastery,

with-

without his Wives Consent, or making any Provision for his Children; where he has a prospect of becoming, perhaps, from a Mechanick, a Priest, if his Wife marry again; this being the only Amends the Wife has to make her self, if that may be accounted an Amends, when they are forced to leap (according to the old Proverb) *Out of the Frying-pan into the Fire*; for whenever they Marry again, they are sure to meet with the *Muscovian* House-Discipline, which is the Cudgel and the Whip. It is so general a Custom in *Muscovy*, for a Husband to chastise his Wife with the Whip, that the Outcry's of a Woman upon such an Occasion, are no more regarded, than we do a Correction given to Children. They often used to tie them up, stark naked, by the Hair of the Head, and so to whip them as long as they were able; Nay, there have not been wanting Examples of Husband's whipping their Wives to Death, upon Suspicion of Adultery, without as much as being call'd to an Account for it, they pretending to be exempt from Punishment on the account of killing a Wife or Slave, if it happen upon Correction. This barbarous Custom has of late Years, however, been much alter'd, if not quite abolished, among People of Fashion, by the prudent Care of the Parents, who now a-days, to mitigate at least the Slavery of their Daughters, oblige their Husbands, in their Jointures, under considerable Forfeitures, to bind them with Cloaths, suitable to their Qualities, to feed them with good wholesome Meat, and Drink, to use them kindly without Whipping, Striking or Kicking; but these Contracts, as all others, are sometimes kept, sometimes broken, the General Custom being a strong Plea on the Husband's side; the best Comfort the poor Women have, is that their Neighbours and Friends receive the same Treatment. I know it has been alledged in behalf of the *Muscovian* House-Discipline, that the Women here have very lewd Tongues, will drink a merry Cup of strong Liquor, and upon an Occa-

M

hon

sion not refuse a Kindness to a Friend; but grant this to be true, if the *Muscovites*, according to the laudable Examples of other Nations of *Europe*, would give their Children of both Sexes a more generous Education, the Husbands would shew better Example and more Complaisance to their Wives; these Means would prove, without all question, more effectual than all their Whips and Cudgels.

Their Country.

As to what concerns their Oeconomy and the Affairs of their Houses in general, it must be confessed, that it bears not the least comparison with what is usual in these Parts; for the inferior Sort live in wooden Houses, very low, and meanly built, their Household Stuff consisting commonly in two or three Pots, and a few wooden or earthen Dishes. Some of the richer Sort make use of Pewter, but what they have of it is very ill kept, as is most of their other Furniture, the *Muscovites* not making the least account of Cleanliness; and as for Plate, there is scarce any thing like it to be seen, unless it be some few drinking Cups and Goblets. Their Rooms, at the best are hung with Mats, and adorned with two or three Images, painted after the *Muscovian* Fashion. As for their Sleeping, they strive not only to imitate, but also to out-do the antient Inhabitants of *Capua*; for those would not allow their Children any Beds, till they were Married, alledging, that Beds were invented for the Ease of Antient and decrepid People, not to encourage young Men in their Effeminacy. The *Muscovites* seem to be more severe, the most of them not using Beds, neither before nor after Marriage, nor in their Old Age. A great many even of the better Sort are contented with Mat-rushes, and the Poor with Chaff or Straw, and for want of that, with their Cloaths, which in the Summer they spread upon a Table, Bench, or perhaps the Ground; and in the Winter, lie near or upon their Stoves, which are flat on the Top; Master and Mistress, Man and Maid, all in one Room;

Room; nay, in the Country the Poultry and the Pigs are not excluded from the same Room in the Night-time. The common People have very little other Chear but coarse Meal, Pease, Turnips, Cabbages, Colworts, Cucumers, both fresh and pick'd with Salt and Vinegar. They seldom want fresh Fish in a Country so abounding with Rivers and Lakes; but their greatest Delicacy is Salt-fish, which being ill salted, has a very strong Smell. Most of their Dishes are season'd with Onions and Garlick, and that to such a degree, that you may know the Approach of any of them by the Scent, before you see them, especially in Lent. The Spawn of Fish, but especially of the Sturgeon, which we call *Caviare*, is one of their best Banquets. I have made mention of this before in the IV. Chapter; but because it is much esteem'd by a great many in these Parts, but especially in *Italy*, where they use it in Lent, I will give a short Description of it here.

Caviare, or *Cavajar* (by the *Russians* called *Ikary*) *Caviare* is made of the Roes of two different Fishes, which they catch in the River *Volga*; but especially near the City of *Astracan*, to wit, of the Sturgeon, and the *Belluga*. I will not pretend to describe the first, it being too well known in these Parts; But the *Belluga* is a large Fish, about twelve or fifteen Foot long, without Scales, not unlike a Sturgeon, but more large and incomparably more luscious, his Belly being as tender as Marrow, and his Flesh whiter than Veal, from whence he is call'd *White-fish* by the *Europeans*; under which Name we have mention'd it before, in the Description of the River *Volga* and the *Caspian Sea*. This *Belluga* lies in the bottom of the River, at certain Seasons, and swallows many large Pebbles of a great Weight, to ballast himself against the Force of the Stream of the *Volga* augmented by the melting of the Snows in the Spring: When the Waters are allwaged, he disgorges himself. Near *Astracan*, they catch sometimes such a Quantity of them, that they throw

throw away the Flesh, (tho' the daintiest of all Fish) reserving only the Spawn, of which they sometimes take an Hundred and fifty, or Two hundred Weight out of one Fish. These Roes they salt and press, and put up into Casks, if it is to be sent abroad, or to be kept for a considerable time, else they keep it unpress'd, only a little corn'd with Salt. That made of the Sturgeons Spawn is black and small grain'd, somewhat Waxy, like *Potargo*, and is called *Ikary*, by the *Muscovites*; this is also made by the *Turks*. The second Sort which is made of the Roes of the *Belluga* or *White-fish*, has a Grain as large as a small Pepper-corn, of a darkish Grey, the *Caviare* made out of this Spawn, the *Muscovites* call *Arminska Ikary*, because they believe it was first made by the *Armenians*. Both Kinds they cleanse from its Strings, salt it, and lay it upon shelving Boards, to drain away the Oily and most Unctuous Part; this being done, they salt, press it, and put it up into Casks containing 700 or 800 Weight, and so send it to *Musco* and other Places, from thence it is transported by the *English* and *Dutch* into *Italy*. That Glew which is called *Ising-glass* is made out of the *Belluga's* Sounds.

But to return to the *Russian* Diet; They prepare this with Onions and Pepper mix'd with Oil and Vinegar, in the Nature of a Salad. The middling Sort of People in *Muscovy* living sparingly, and the Poor meanly in their Diet; they know no Superfluity but Drink, which they will purchase, let come of it what will.

Their ordinary Drink is a sort of small *Hydromel*, which they call *Quas*; This they make of Honey-combs, which they beat in warm Water, stirring it about for some time, and after it hath rested ten or twelve Hours, it is cleansed thorow a Sieve, boil'd and scumm'd, and so immediately used.

Next to this is the strong *Hydromel*, which they order sometimes with Raspberries, Cherries, Strawberries, or Mulberries; they infuse what Fruit they have

have most a mind to, for two or three Nights, in Water, or sometimes in *Aqua vite*, till it has extracted the Colour and Tastes of the Fruit. Into this they put the purest Honey, to every Pound three or four Pounds of Water, according as they would have it strong; Into this they put a Toast dipp'd in the Dregs of Beer, which, as soon as the *Hydromel* begins to work, they take out again. When it has done working, they either keep it upon or without the Lees, according as they either intend to keep it or to spend it immediately; And to give it a pleasant Flavour, they put into it sometimes a little bag of Cinnamon and Grains of Paradise, with a few Cloves. But their main Liquor is *Aqua vite*, made out of Corn, which tho' very strong here, however they sometimes fortify with Pepper. Of this they drink a Dram before and after Dinner, and at any other time when they intend to make themselves merry.

Persons of Quality, and rich Merchants, have of late Years built themselves Houses of Brick and Stone; they lie upon Beds or Quilts, have Tapestry and other Hangings, and the rest of their Household-stuff is suitable to their Quality, yet not to that Degree of Politeness as is usual in these Parts. As for their Diet, they don't only use all sorts of Meats and Fowls, but especially by reason of their frequent Fasts, have great Variety of Dishes of all sorts of Fish, Herbs, and Pulse. Among the rest they have one Dish, which they make use of after a drunken Bout, and has a very savoury Taste. They take cold roasted Veal, which they mince, but not very small, with some pickl'd Cucumers, to this they put good store of Vinegar, Pepper, and the Liquor of pickl'd Cucumers, and recommend it as a good Preservative against the Head-ach arising from hard Drinking; forasmuch as they believe it dispells the Vapours rising into the Head out of the Stomach. The Cellars of Persons of Quality are always well furnish'd with *Hydromel* or *Mead*, *Aqua vite*, strong Beer, Sack, and

other sorts of strong Wines; (for the *Rhinish* and *French* Wines are in no great esteem among them, as being not strong enough.) They brew their strong Beer, as we do, in *March*, and to keep it cool, (their Cellars not being vaulted) during the Heat of the Summer they make a Bed of Ice and Snow mix'd together, and then a Layer of Barrels, upon them another Bed of Ice, and then again a Row of Barrels, which they cover with Straw and Planks, which serves for a Vault. They are very Splendid in their Cloaths and Equipage, being attended by a great Number of Slaves, all which however they do without any great Expence, forasmuch as what Provisions they want for themselves and their Horses, is brought from their Farms in the Country; and as for those Slaves they entertain in the City, they allow them Board-Wages, but so scantily that they can scarce live upon it. This is one of the chiefest Causes that so many Riots and Murders are committed in the Streets of the City of *Musco*, and, that in Hay-making time the Roads leading to this City are so unsafe to travel, there being about that time so great a Number of Slaves abroad working in the Fields. Persons of Quality and the richest Merchants in *Musco* keep for this Reason a Guard in their Courts, who watch all Night, and are to knock every hour with a Stick upon a Board, as many Knocks at a time as the Clock has struck Hours.

Their
Inter-
ments.

They are very Ceremonious in their Interments. No sooner is the sick Person departed, but all the Kindred and Friends come and stand about the Body, making most horrid Out-cries and Lamentations. They ask him, *Why he would dye? Whether he wanted Meat and Drink? Whether he had not a Handsom Wife?* and such like Questions. The next thing to be taken care of, is to send a Present to the Priest to pray for the Soul of the deceased Party, which he is to do Morning and Evening, for six Weeks, upon his Grave. For tho' the *Muscovites* do not believe Purgatory yet

yet they believe two different Places, where the Soul retires till the Day of Judgment; some, they say, abide in a pleasant Place, where they enjoy the Conversation of Angels; others in a dark Valley, where they are pester'd with the Company of Devils. They are of Opinion, that by the Prayers of Priests and Monks, the Souls may be delivered out of this Place of Misery, and God's Wrath be appeased against the Day of Judgment. For which reason also, those that are able give frequent Alms, during these six Weeks. Before it be put into the Coffin, which is made out of the Trunk of a Tree, the Body is well wash'd, the Shroud, or a clean Shirt put about it, and a pair of new Shooes on the Feet, with the Arms cross the Breast.

At the Funeral Solemnity, the Priest goes first, carrying the Image of that Saint, which had been assigned the Deceased at his Baptism for his Patron. Him follow four Virgins, the next of Kin to the deceased, who represent the Mourners, and make most horrid Out-cries and Lamentations, all in a Tune, not unlike the wild *Irish*. Then follows the Body, carried by six Men upon their Shoulders, the Kindred and Friends following the Body without any Order, with Wax-Candles in their Hands, whilst the Priest is singing certain *Psalms*, they surround the Body, and by their Incenses, keep off the evil Spirits.

Being come to the Grave, the Coffin is uncovered, and the same Saint that was carried before the Procession, is held over him; the Priest in the mean while saying certain Prayers, and repeating frequently these Words: *Lord, look upon this Soul in Righteousness*; and the Widow continuing (but how heartily, is easie to be guess'd, considering their Usage) her former Lamentations: *Timming Dooshink. Alas! My Dear, Why wouldst thou leave me thus?* And repeating the same questions we have mentioned before. Then the Kindred and Friends take their last Farewel of the Deceased,

some kissing him, some the Coffin; and as soon as the Priest has put a Testimonial between his Fingers; which is to serve him as a Pass for the other World, the Coffin is shut up, and put into the Grave, with the Face towards the East. The Kindred, after having paid their Devotions to the Images, return to the House, where they drown their Sorrow in strong Liquor. The Mourning is continued for forty Days after, during which, the Kindred are entertained at three several times, viz. the third, the ninth, and twentieth Day; and during this time of Mourning, the Priest reads twice a day (as we mentioned before) the *Psalms* upon the Grave, having a little Booth made up of Mats, to shelter him from the Weather. The Testimonial or Pass for his Admittance into the other World is signed by the Patriarch or Metropolitan of the Place, and the Confessor, who sells it according to the Ability of those that are to buy it. This Testimonial runs thus: *We, whose Names are hereunto subscribed, the Patriarch (or Metropolitan) and Priest of the City of N. do Certifie by these Presents, That the Bearer hereof hath always behaved himself and lived among us as became a good Christian, professing the Greek Religion; and tho' he may have committed some Sins, he hath Confessed the same, whereupon he hath received Absolution, and taken the Communion for the Remission of his Sins. That he hath honoured God and his Saints; that he hath not neglected his Prayers, and hath Fasted on the Hours and Days appointed by the Church; and that he hath always behaved himself towards me, who am his Confessor, in such a manner, that I have no Reason to complain of him, nor to deny him the Absolution of his Sins. In witness whereof, we have given him these Testimonials, to the end, That St. Peter, upon sight of them, may not deny him the opening of the Gate of Eternal Bliss.*

CHAP. IX.

Of the Civil Government, Laws, and Judiciary Proceedings of the Muscovites.

THE State of *Muscovy*, or its Political Government, of which we are to treat in this Chapter, is not only Monarchical, but also Despotical or Absolute; forasmuch as the Czar being sole and absolute Master over all his Subjects, disposes without Controul of their Lives and Estates, in the same manner as in most antient Times did the Kings of *Assyria*, *Media* and *Persia*, who governed their Subjects no otherwile, than a Lord does his Slaves; and as it is to this day in *Turky*, where the Grand Seignior, disposes of the Lives and Fortunes of his Subjects at pleasure. The Czars of *Muscovy* possessed with so uncontrouled a Power, as Hereditary Sovereigns of these vast Countreys we have given a short Description of in the foregoing Chapters, that there is not a *Knez* or Lord so great in all these vast Dominions, but who without Reluctancy confesses, that he is his Czarish Majesty's *Galop* or Slave. It is therefore the Czar alone, that gives Laws to the People; it is he that disposeth of the Government of Provinces; it is he that Levies Taxes, makes Peace and War; and to be short, does what he pleases. For, tho' he consults in Matters of Importance with his *Bojars* or Councillors; yet, besides, that this Counsel is of his own Chusing; he does not always follow it, but reserves to himself the Prerogative of doing what he judges most convenient. The Honours of *Knez*, *Bojars*, *Dukes* or *Princes* owe all their Origin to the Czar's Favour, which they bestow upon such as they would Reward for their Services; and the greatest of them de-

depend upon the Czar's meer Pleasure, and own publickly, that all they have belongs to God and Them: Nay, formerly (within our Age) they were whipt like the vilest Slaves, and that sometimes for a small matter, but of late years small miscarriages have been punished with two or three days Imprisonment. This Slavish Subjection seems to be natural to the *Muscovites*, forasmuch as in all these several Revolutions that have happened there in our Age, they have frequently changed their Masters, but never shew'd the least inclination of changing the Form of their Government, which the Sovereign Power has devolved into their hands. The wiser sort among them were perhaps sensible, that those who are good Slaves, make the worst Freemen in the World; not only their natural Inclination, but also their Education, having infused into them the Principles of *Passive Obedience*, in so transcendent a Degree, as not to have the true Sense of that Liberty we enjoy in these Parts. This is sufficiently evident out of their whole Behaviour, both in publick and private; None among them, of what Quality soever approaches the Czar with a Petition or otherwise, but he names himself in the Diminutive. As for instance, if his Name be *Peter*, he will say, *I little Peter*, do implore, &c. When they are to be admitted into his Presence, they say; *Shall I have the Honour to see the brightness of the Eyes of His Czarish Majesty?* If you ask them a Question that surpasses their Judgment, they will answer; *God and the Czar knows*; and nothing is more frequent in their common Discourse, than to own, that, *all what they have is at God's and the Czar's Disposal*. The Great Duke, *John Basilowitz*, was the first that reduced them to this entire Submission; for, when most of these Territories, now under the Subjection of the Grand Czar of *Muscovy*, were divided into a great many Principalities, Govern'd by their own Laws and Princes, there is no question, but that the Nobility had their Share in the Government here, as well as they had in

former

former Ages in most Countreys of *Europe*; and what confirms me the more in this Opinion, is, that at the Solemnity of the Czar's Coronation, among other Things the *Estates, Ecclesiastical and Temporal*, are mentioned by the Patriarch, as we shall see anon. This entire Resignation and Subjection of the *Muscovites* to the Absolute Disposal of their Sovereign, has ever since been maintain'd by three general Maxims; The first is, that no body is allow'd, upon pain of Death, to travel out of *Muscovy*, without leave of his Czarish Majesty; The second is, that the Czar never Marries a foreign Princess, but looks out for a Spouse among his own Subjects. The third is, the Discouragement of Learning and Sciences, their Knowledge, even of the Priests themselves, not reaching beyond Reading and Writing their own Language. The reason of it is obvious; for asmuch as Ignorance makes people supple, and conduces much to the easie Conservation of what by a long Custom and Education has been implanted in them; whereas Knowledge is merely without Ambition. *Lycurgus* was not ignorant of this Maxim, when he establish'd Ignorance as one of the fundamental Laws of his Republick; And the Emperours, *Valentinian* and *Licinius*, used to term Learning the Plague and Poyson of Sovereignty. And, that by Travelling abroad they might not be enamour'd with the sweet taste of Liberty, other Nations enjoy: and perhaps, by their Conversation, be instructed in such Matters, as were not to be learn'd at home; they were not only prohibited to go abroad into other Countreys, but also Persons of a high Rank barr'd from Converseing with foreign Ministers in their own Country, without the Great Duke's express Permission. And for fear, that by introducing a foreign Princess, some new Customs might be introduced among the *Muscovites*, which in time might cause an Alteration in the State, the Czars of *Muscovy*, (quite contrary to what is practis'd by other Princes in *Europe*) always chuse their

Spouses

Spouſes among their own Subjects. The Czar being thus ſecure of his Subject's entire Obedience, he alone creates and depoſes Magiſtrates, and orders them to be puniſhed at Pleaſure. He appoints the Governours and Lieutenants of Provinces, for the Management of the antient Demefnes, and the Adminiſtration of Juſtice; they have a *Diack* or Secretary, and ſometimes another Aſſeſſor join'd with them, and take Cogniſance of all Matters, giving a final and abſolute Judgment in all Cauſes, and have full Power to ſee their Sentences put in Execution, without any Appeal; unleſs the Cauſe be removed before Judgment given, to one of the *Pricas* or Courts of Juſtice in *Muſco*. They are changed from three years to three years.

Befides theſe Courts, kept by the *Waymode* or Governour in the Provinces, there are a great many others, who are all kept in the City of *Muſco*, and are call'd *Pricas*, where always one of the *Boyars*, or the Czar's Miniſters is Preſident, having join'd with him, ſometimes one, ſometimes more Aſſeſſors, and a *Diack* or Secretary.

The chiefſt are *Pomieſtnoi Pricas*, where a Register is kept of all Manors held by homage, and the Sutes concerning them are adjudged, and the Duties belonging to the Great Duke received.

In the *Cafanskoi*, and *Siberskoy Pricas*; all differences of the Provinces of *Cafan* and *Siberia*, are determined, and Accompts kept of all the Furs coming from thence to the Great Duke.

In the *Rosboinoi Pricas*, all Robberies upon the High-way, Murthers, and other Criminal Cauſes are judged.

The Provinces of *Gallitz* and *Wolodimer*, have alſo their particular *Pricas*, which is called *Galliaſko-Volodimirski Pricas*; as *Novorodkoi Pricas* belongs to *Novogorod*, and *Niſe-novogorod*.

The *Knez* and *Boyars* have their own *Pricas*, as have alſo the Gentlemen and Officers of the Court. The *Diacks*, Secretaries, Clerks, &c. have their own Judge.

In

In the *Monafferski Pricas*, all Eccleſiaſtical Perſons, whether Secular Prieſts or Monks are judged, except it be in priviledged Caſes. Befides which, the Patriarch has his particular *Pricas*.

There are a great many other *Pricas*, or Courts of Juſtice, as thoſe for the Czar's Factors, for his Revenues, for the *Galops* or Slaves, for the Retailers of Wine, *Agua Vite*, and Hydromel or Mead, for his Smiths, Armourers, Cannoneers; For the Military Officers, for the Cavalry, and many more, too many to be deſcribed here.

Befides which, there is one general *Pricas* or Court of Juſtice, where all Matters that do not appertain to any peculiar *Pricas*, are determined, this is called *Siskoi Pricas*.

All the *Diacks* or Secretaries, Clerks, and Copiers of theſe Courts, are very well Skill'd in Writing and Arithmetick, the latter of which they perform by the help of Plumb-Stones inſtead of Compters. They keep their Registers in Rolls of Paper paſted together, which being 30 or 40 Yards long, are kept in the Offices. The *Boyar*, who is Preſident of each Court, and has his Secretary and Aſſeſſors, determines finally, all ſuch Cauſes as come under his Cogniſance, he being the Representative of his Imperial Maſteſty.

Formerly moſt of theſe Cauſes depended from the Equity of the Judge, there being very few Laws eſtabliſhed then, according to which, Judgment was to be given; They only were concerning High Treason, Adulteries, Thefts, and Debts between private Perſons. But in the Year 1647, a Book was compiled in *Folio*, under the Title of *Soborna Uloſienia*, that is to ſay, Univerſal and General Right, containing all the ſeveral Laws and Ordinances, according to which, the Judges were to regulate themſelves in the Courts of Judicature. In Civil Caſes, they proceed thus: If there be no ſufficient Evidence on the Plaintiff's ſide as to the Matter of Fact alledged againſt the Defendant, the latter is aſk'd, Whether he will by his Oath, confirm

Laws of
Muſcovy.

firm the Answer given to the Plaintiff's Declaration, or else refer it to the Plaintiff's Oath. He, who consents to take the Oath, is brought in the presence of one of their Saints, where being admonished, and ask'd, Whether he will take this Oath upon the Salvation of his Soul? If he persists in his Resolution, he is obliged to kiss a little Cross, and the Saint's Image. Those that have taken an Oath, tho' never so true, are look'd upon as Scandalous, and are not admitted to the Communion in three Years after. For which Reason, and to obviate Perjuries (which are pretty common here) the Great Duke made an Edict in the Year 1634, That all Promises or Obligations, whether for Money or Pawning, tho' between Father and Son, should be put in Writing, sign'd by both Parties, under Forfeiture of the Debt. Perjury is punished by a severe Whipping and Banishment. Strangers take their Oaths according to the Custom of their several Countreys and Religions.

In Criminal Cases, the Accused cannot be Condemn'd, altho' never so many Witnesses appear against him, unless he confess the Fact. To force therefore Criminals to a Confession of the truth, they make use of the Torture, which has its several Degrees: The first is the *Strapado*; when they hang the Malefactor with his Hands tyed behind, in the Air, having fastned to his Feet a great Beam, upon which the Executioner ever and anon gets up, to further the Dislocation of the Members, and consequently to augment the Pain. Under his Feet is made a Fire, which with the Smoak and Heat stifles and burns him: If they don't think this sufficient, they shave his Head, and, as he is thus hanging, drop gradually cold Water upon the Crown of his Head, which is the most exquisite Torment that can be invented. Whipping in *Muscovy* is perform'd thus; A lusty Fellow, one of the Executioner's Men after having stript them to the middle, takes up one by one upon his Back (much after the same manner as the Boys in *England* are hors'd
by

by their Fellow-Scholars at-School) and having ty'd their Feet together with a Cord which comes thro' the Legs of him that holds them up, is held by another Servant of the Executioners, so fast that they are not able to stir. The Executioner with a Bulls Pizzle, having fastned to the end of it three Straps of an Elks Skin not tann'd, lays it on their Back with so much Dexterity and Strength, that at every Lash the Blood gushes out on all sides. Heretofore these Punishments were not accounted Infamous, and were inflicted upon Persons of the first Rank; but time has in a great measure corrected that Error. Besides this, they have another Way of Chastisement, which is also used in Families for the Correction of Children and Slaves. He that is to be thus corrected, after having pull'd off his Cloaths to the Shirt and Drawers, is laid down upon the Ground flat upon his Belly, one sits across his Head and Neck, another upon his Feet, each of them furnish'd with a good Switch, wherewith they soundly tickle his Back, in the same Manner as we beat the Dust out of Cloaths or Hangings. Murder is a capital Crime, unless no body prosecute it; or it be that a Man kills his Wife or Slave under Correction. He that has committed a Murder, after he has been kept with Bread and Water in close Prison, has his Head cut off; But if a Wife kills her Husband, she is put in the Ground, alive, up to the Neck, till she dies. The Punishment of Coiners is, to have some Metal ready melted pour'd down their Throats. Traitors, after they have been tormented to the highest Degree, are often banish'd into *Siberia*, some with their Noses and Ears cropp'd, some without Eyes, some are put under the Ice. Hanging has not been long in use in *Russia*; but what is most remarkable is, that the Malefactor, most commonly at the Command of the Hangman, puts his Neck thorow the Noose, and turns himself off, such particular Admirers are the *Russians* of Passive Obedience. Thefts are not capital in
Muscovy,

Muscovy, but they are not sparing in applying to them the Torture for the Discovery of their Accomplices. The first time, after a sound Whipping across the Market-place, they have one Ear cut off, and are imprison'd for two Years; The second time they receive the same Punishment; but as an additional Chastisement, are banish'd into *Siberia*. The Concealers and Receivers undergo the same Punishment. Those that sell Tobacco and *Aqua vita* without Licence, have their Nostrils slit, or else are whipt. How they punish Adultery is mentioned before. Those that are incapable of paying their Debts, are us'd with a most barbarous Severity: For if any one happen to fail of paying at the time prefixed, he is put in a Sergeant's House for some time, to see whether in the mean time he can make Satisfaction or agree with the Creditor. If he cannot, he is carried to Prison, and from thence brought every Day to a certain Place appointed for that purpose, where, for a whole Hour, the Executioner beats him with a pretty thick Wand across the Shin-bone. If he can put in Security for his forth-coming the next day, in order to receive the same Chastisement, he is permitted to go home; if not, he is remanded to Prison, and is to undergo the same every day till he has made Satisfaction; which if he cannot do at last, he is to be sold as a Slave to his Creditor, with Wife and Children; but this last the *Muscovites* are not much concern'd at, forasmuch as they frequently sell themselves and their whole Family upon a very slender Account. So much are they accusom'd to Slavery, that they scarce look upon it as a Punishment. Sometimes the Executioner, for a Present, will suffer the Debtor to put a small Iron Plate under his Boots. The same Rigour is us'd, without any difference, to all of what Quality, Condition, Sex or Age soever.

C H A P.

C H A P. X.

An account of the Coronation of the Czars of Muscovy; their Grandeur, Revenue, Marriages, &c.

NO sooner is the Czar of *Muscovy* dead, but Messengers are sent every where to summon the Chief Officers of the Court and others, who are to be present at the Coronation, to repair to the City of *Musco*, where this Solemnity is performed with all the Expedition imaginable, and sometimes the very next day after the Decease of the Predecessor. The Metropolitans, Archbishops, Knez, Boyars, and the principal Merchants of the Kingdom, being entred the place at the day appointed for the Coronation of the new Czar, a Scaffold is erected three Steps high, and covered with *Persian Tapestry*, in the great Church within the Castle. On this Scaffold are set three very rich Chairs, at an equal distance from one another, to wit: One for the Great Duke, another for the Patriarch, and the third for the Ducal Cap, embroider'd with Pearls and Diamonds, with a Tassel on the Crown of it, on which hangs a little Crown, all over beset with Diamonds of a great Value, and the Robe, which is made of the richest Brocado, lined with Sables.

The new Czar, attended by the Patriarch and Metropolitans, being come within the Church, the Clergy begin to sing certain Hymns, which being done, the Patriarch prays to God, *St. Nicholas*, and other Saints, desiring them to be present at this Great Solemnity. The prayer being ended, the Chief Minister of State takes the Grand Duke by the Hand, and presents him to the Patriarch, and says: *The Knez and Boyars having acknowledged this*

*The Czar's
Coronation*

N

Prince

Prince the lawful Heir to the Crown, as being the next of Kin to the late Czar, they desire, that you may Crown him immediately. The Patriarch then leads the Prince upon the Scaffold, where being seated in one of the three Chairs, he blesses him with a little Cross beset with Diamonds, by putting it to his Head, and immediately after, one of the Metropolitans reads the following Prayer: *O Great Lord our God, thou King of kings, who by the Prophet Samuel, didst once chuse thy faithful Servant, David, to be King over thy People of Israel, hearken to our Prayers, which we thy unworthy Servants offer up unto thee, at this time. Look down from the highest Heaven upon thy faithful Servant here present, who, through thy Grace, thou hast exalted to be King over thy People, and thy Son hath redeemed by his Blood. Anoint him with the Oil of Cheerfulness, protect him by thy Power, and Crown him with a precious Diadem; grant him a long and happy Reign; put the Royal Scepter into his Hands, that he may sway it upon the Throne of Justice. Let all barbarous Languages acknowledge his Power, and let both his Heart and Understanding be always directed to thy fear, and during the Course of this mortal Life, let him never recede from thy Commandments. Let Heresie, and Schism not come near his Person or Government; and may he always maintain and observe what is commanded and ordained by the holy Greek Church; Judge thy People in Justice, and shew thy Mercy to the Poor, that, when they leave this Valley of Misery, they may be received into eternal Joys. The whole Prayer he concludes with these Words: For thine is the Kingdom, the Power, and the Glory: God the Father, God the Son, and God the Holy Ghost, be with us and remain with us.*

The Prayer ended, two Metropolitans by order from the Patriarch, take the Cap and Robe up, which are taken from their Hands by some Boyars, who put them upon the Grand Duke, whom the Patriarch blesses a second time by touching his Forehead with the Cross of Diamonds; and whilst he is saying, *In the Name of the Father, the Son, and*

the

*the Holy Ghost, and imparting the third Blessing to the Grand Duke, the Ducal Cap is by two of the Boyars, put upon the Patriarch's Head, who causes all the rest of the Prelates there present, to approach, and give the Benediction to the Great Duke, but only with their Hands. Then the Great Duke and Patriarch sit down, but raise again immediately, when the Litany is sung, every Verse ending, with *God have mercy upon us*, and the new Czar's Name. The Litany ended, both the Great Duke and Patriarch sit down again, when one of the Metropolitans, approaching to the Altar, sings the following Words: *O God preserve our Czar, and Grand Duke of all the Russies, whom God, out of his great Mercy hath bestowed upon us, God grant him good Health, and a long and happy Life.* All that are present, repeat the same Words, and the Boyars, and Chief Lords approaching to the Great Duke, as a sign of their Subjection, imite their Foreheads before him, and afterwards kiss his Hand. This Ceremony being over, the Patriarch standing alone before the Great Duke, admonishes him in the following Words: *Since through the singular Providence of God, the Estates of the Kingdom, as well Ecclesiastical as Temporal, have Acknowledged and Crowned You Great Duke over all the Russies, and have Entrusted You with a Matter of so great Weight, as the Government of so great a Kingdom, You ought to employ all Your Thoughts, to the Love of God, to the Obedience of His Commands, to the due Administration of Justice, and the Protection of the True Greek Religion.* Then the Patriarch gives him once more his Benediction, and the whole Assembly goes from thence into the Church of St. Michael the Archangel, which is opposite to the former; where the Litany is Sung over again, as before; the same is done afterwards in the Church of St. Nicholas, where an End is put to the Ceremony, and the whole Assembly is most magnificently Entertain'd in the great Hall of the Great Duke's Palace.*

Principal
Officers of
the Court.

In former times the Chiefest Dignity in the whole Empire, was that of Lord High Steward of *Muscovy* (call'd *Sunderstrevoi Coiniske*.) When *Zurki* was called to the Crown, he was in that Office; since which time, it has been suppressed. The next, and which is now the first in Dignity, is the *Duaretskoy*, or Great Master, which is correspondent to our Lord High Steward of the Household. The next in order is the *Orusnitshei*, or Master of the Horse. These three precede all the other *Boyars* and Lords of the Court. Next to these are the two Secretaries of State, the first whereof, is the Lord Keeper of the Great Seal or Chancellour, the other is the Vice Chancellour. After them come the *Postichizei* or Lord Chamberlain, who makes the Great Duke's Bed; next to him the *Catamutsoy Klut-ziom*, or Vice Chamberlain, the *Cratzei* or Carver. Then follow the *Stolniki* or Gentlemen Sewers, the *Strapsi* or Gentlemen of the Privy Chamber, and the *Duoroini* or Gentlemen-Ushers; besides the Pages, Secretaries and Clerks, and a good number of Interpreters, for all Languages. Besides these, there are six Capital Officers belonging to the Court, which they call Courts of Chancery: The first for foreign Affairs, under the Tuition of its Chancellour; the second for War, the third for Crown Lands, and the Czar's Revenues, under the Lord Treasurer: The fourth receives the Accompts of Factors, and those that manage the Taverns. The fifth is for Appeal in Civil Causes, and the sixth for Criminal Causes. The Czar has also two Councils, with whom he consults concerning Matters of Moment; the first is in the nature of the Cabinet Council, composed of the *Boyars*; the second is corresponding to our Privy Council, composed out of the *Ocolnits*, or Lords, out of whose number the *Boyars* are chosen, and all of them depending from the meere Pleasure of the Czar; they commonly meet in the Night-time, when they are to consult about State Affairs. All the *Knez* and the *Boyars* who have plentiful Estates, are obliged to give

the

their Attendance every day at Court, and to smite their Forehead in the Great Duke's Presence, which he looks upon as an Argument of their Fidelity and his Security, which by their Absence might be put in danger, considering the great Authority they have in their respective Provinces. They are obliged to appear at Court in great Splendor, to live very Magnificently, both in their Houses and Retinue; so, that those who have no Employments, and want Means to make their Appearance at Court, have leave given them to retire into the Country, where they live, rather like Peasants than Noblemen. The *Knez*, *Boyars* and Gentlemen, enjoy this Prerogative as well as the Monasteries, that they are exempted from Taxes, but are obliged to maintain a certain number of Soldiers, both Horse and Foot, proportionable to their Revenue. No body is permitted, of what Quality soever, to appear in the Czar's presence with a Sword on his side, nay, not as much as within the Palace.

The Court of the Czar of *Muscovy* never appears in greater Splendor, than at the publick Audiences of Ambassadors; when all the *Knez*, *Boyars*, Officers of the Household, and the Chiefest of the Czar's Factors, are obliged to appear in the greatest Magnificence in the World. Besides several Regiments of Guards, which are drawn up on both sides of the Courts of the Palace, to the very bottom of the Stairs, where the Ambassador is to pass. In the Hall which leads immediately to that where the Audience is to be given, the Guards of the Czar's Person are placed in a most splendid Equipage, their Vests of Velvet, lin'd with Sables, their Caps adorn'd with Pearls and precious Stones, and their Partisans cover'd with Gold and Silver. At the upper End of the Hall of Audience, His Czarish Majesty is placed in a Throne of Massie Silver, with his Scepter in his Hand, and a Crown on his Head. The Throne is most curiously wrought, standing seven or eight Steps higher than the Floor. The Crown which the Czar upon such an

N 3.

Occa-

Occasion wears upon a Cap lin'd with Sables, is covered all over with precious Stones, it terminates towards the Top, in the Form of a Pyramid, with a Golden Cross at the Spire. The Scepter glitters all over with precious Stones of great Value; his Garments being covered before with Jewels, and embroider'd all over with Pearls. On both sides of the Chair or Throne, but something Lower stand four young Lords, remarkable for their Tallness, with Silver Battle-Axes over their Shoulders, putting their Hands to them as if they were going to strike. They are clad always in White, sometimes in Sattin, sometimes in Ermin Vests, according to the difference of the Season; their Caps, nay, even their Boots, being cover'd with the same, having great Chains of Gold a-cross their Breasts, reaching down to their Hips. On the right side of the Chair or Throne, upon a Pyramid of Silver stands the Imperial Apple, of massie Gold, of a considerable Bigness, representing the World; and on the same side, five Paces Distance from the Throne, stands the Lord Chancellour. Round about by the Walls are Benches rais'd three or four steps above the Floor, and about the breadth of a good Walk, where are placed the *Knez* and *Boyars*, sometimes to the Number of two hundred, cloathed all of them with Vests of Cloth of Gold and Silver, or Velvet adorn'd with Pearls and Jewels. The *Große* or the Czar's Merchants or Factors, stand at the lower End of the Hall, in very rich Robes, taken for that purpose out of the Czar's Wardrobe; The Sides and Floor of the Hall of Audience, as also the Benches, where the Lords are plac'd, being all covered with rich *Persian* Tapestry. As soon as an Ambassador enters the Hall of Audience, he makes a very low Reverence, the Throne of the Czar being exactly opposite to the Door; Then advancing, and stopping in the midst of the Hall, he makes a second, and when he is ready to speak, the third. The Credentials being delivered to the Czar, (who immediately gives them to his Chancellour that stands near the Throne)

and

and the Presents sent to the Czar being offered, and the Salutes and other Ceremonies us'd upon such Occasions past, the Ambassador is reconducted to his Palace, where he is splendidly entertain'd with a great number of Dishes out of the Czar's Kitchen, which in great State are carried from the Cattle to the Ambassadors House. There is one thing very remarkable in this Court in the Publick Audience of Christian Ambassadors, that they and their Retinue are obliged to kiss the Grand Czar's Hand; which, as it is otherwise look'd upon as a thing much below the Dignity of an Ambassador; so it is consider'd in the *Muscovian* Court as a particular Favour, which is only granted to the Ambassadors of Christian Princes, and never permitted to Infidels.

The Revenues of the Czar of *Muscovy* are proportionable to the vast Extent of his Dominions. For besides, that he is Heir to all who die intestate and without Heirs; He lays what Imposition he thinks convenient upon the Estates and Persons of his Subjects, which indeed, in times of Peace are not great; but in times of War very excessive; so that they pay sometimes the *Pottina*, as it is call'd in *Muscovy*, which is the Fifth Part of every Man's Estate; as in the Reign of *Michael Federowitz*, when the famous Siege of *Smolensko* was to be undertaken, in the Year 1632. But most frequently at the Beginning of any great War, the Tenth is paid by the *Muscovites*.

The Great Duke's proper Demefne, is always farm'd out, from whence arises so considerable a Revenue, that it maintains near a Hundred Thousand *Strelitz* or Musketeers, which are in part employ'd for the Guard of his Person and the City of *Musco*, partly are dispos'd in the Frontier-places.

The Customs are very considerable in *Muscovy*, Five per Cent. of all Merchandises imported or exported, being to be paid to the Czar. The Custom-House of *Archangel* has some Years paid in near 200000 *l.* Sterling; and since the Establishment

N 4

ment

ment of a free Commerce betwixt *China*, *Persia* and *Muscovy*, the Customs paid on those Frontiers amount to a great Sum yearly.

The Czar is as it were the General Merchant of the Empire, employing under him a great number of Factors, who are all accountable to him. What is imported by the *Greeks* and *Persians* is engrossed for the Czar's Use at a certain Price; Hides, Potash, Wax, Hemp, Flax, and other such like Commodities, which are of the Product of *Muscovy*, are sent by these Factors to *Archangel* and other places, where they are truck'd off for Silk, Cloth, Velvet, Cloth of Gold, and such other Commodities as the Czar stands in need of; it being a Custom in *Muscovy* for the Czar to bestow his Graces among his Subjects, in Silks, Velvets, Sables, and such like; As his Household-Servants are for the most part paid with Meal, Honey, Fish, Nut-oils, Oats, Beer, Mead, and other Necessaries. His Revenue out of the Fur and *Caviare*, as also the *Ithyocolla* and *Agarick*, must needs be very great, so much as he monopolizes these Commodities.

Bath-stoves being so common in *Muscovy*, that there is not a Village so small, but has one or more of them: The Impost laid upon those that keep them for publick Use amounts to a vast Sum; But as the Taverns and other Houses where strong Liquors are sold, infinitely out-number the Bath-stoves, so the Revenue arising from to the Czar is incredible; some of them being farm'd out at 2000, others at 6000, some at 10000 and 12000 *Rubbles per Annum*, reckoning a *Rubble* at the rate of 8 Shillings Sterling.

It is to be imagined, that all these several Branches, when united, must needs make up a vast Treasure, but, if his Receipts are great, his Issues and Expences are proportionable thereto. For, not to insist here upon the extraordinary Splendor and Pomp of his Court, the Presents and Expences bestowed upon foreign Ambassadors, and the vast

Con

Consumption of all manner of Provisions of his Table, and the rest of his Court, where above a thousand Persons have Meat provided for them; every day. His Military Expences are almost incredible. The vastness of his Territories obliges him to keep above a hundred thousand Men in constant Pay, which in time of War are sometimes augmented to three hundred thousand; His Wars are more expensive to him than most other Princes of *Europe*, by reason of the great number of foreign Officers as well as Soldiers, he entertains in his Armies, who are both very plentifully and punctually paid; so, that notwithstanding the vastness of his Revenues, at the commencement of any War, he is obliged to lay extraordinary Impositions upon his Subjects.

The Great Duke, having only the Power of ^{Coining} Money, the same is commonly Farm'd out to several Merchants of the Cities of *Musco*, *Novogorod*, *Twere* and *Plescon*; these four Cities enjoying alone the Privilege of Coining, throughout all *Muscovy*. Their Silver Coin (for Gold they have none, unless it be Medals) is of an Oval figure, and very small, the biggest being worth but a Penny, they call them *Copees*, or *Denaing*, having on one side the Arms of *Muscovy*, as we have described it before, and on the other the Great Duke's Name then Reigning; and that of the City, where it is Coin'd. They have two lesser Sorts, call'd *Poluske* and *Musofske*; the first is worth half, the second the fourth part of a *Cpee*, both of Silver, so that this small Money being so very troublesome to Tell; the *Muscovites* in their Trading make up their Accompts by *Altins*, *Grif*, and *Rubbles*; the first of these they count worth Three, the second Ten, and the third a Hundred *Copees*; tho' there be no such Coin in *Muscovy*, but only is made use of in Commerce, to avoid the Multiplication of *Copees*. Besides this small Money, they make use, for the most part, of *Rixdollars*, and some *Spanish Reals*. The first they call *Jesimski*, from

from the word *Joachim*, a name of a certain Saint, whose Image was formerly Stampt upon one side of these *Rixdollars*, and who hath communicated his name to a certain City in *Bohemia*, call'd *Joachimstad*, where in the Year 1519, these *Rixdollars* were first Coin'd, and are in *Germany* to this day, call'd *Joachim's Dollars*. The *Czar* rarely appears in Publick, unless it be on Festivals, or some other extraordinary Occasion, when he shews himself in the utmost Splendor; none but his Domesticks and Lords in Office are admitted to approach within the inward Court; The Guards which are within the Court, are kept under so exact a Discipline; that they stand at their Duty, silent, and as it were, immoveable. He dines but seldom in publick, and whether at Dinner or Supper, there is not the least Noise made by the Sounding of Trumpets or otherwise, but a certain Officer goes to the Cellar and Kitchen-door, where he calls to the Servant, *Godusar Kushinung*, that is to say, *The Grand Seignior would be Serv'd*, when immediately, the Meat is carried up. The Grand Duke always Dines alone; but if he invites any of his Lords, they are placed at another Table at some distance from his, and are Served with the same Meat, that has been presented to the Grand Duke. For, it is to be observed, that the Grand Duke has always fifty Dishes dress'd for his Dinner, which the Gentlemen, that bring them up all at once, hold so long in their Hands, till the Carver hath shew'd them to the *Czar*, who, after he has made choice of such of them as he likes best, sends the rest to such Persons of Quality, as he has invited to Dinner, or if he Dines alone, he sends those Dishes that have been untouch'd, to some of his *Bojars*, to their Houses.

There is a House of Pleasure at about three Miles distance from the City of *Musco*, belonging to the Great Dukes, where they goe once a Year, towards the end of *May*. It is called *Obrasauksky*, which is as much as *Transfiguration*, it being dedicated to the

the Transfiguration in the Mount. Here the *Czar*, in imitation of these Words; *Master, 'tis good for us to be here; let us make three Tabernacles*, has very magnificent Tents set up, for him and his Retinue, where he spends some time very retiredly, no body being admitted to disturb the *Czar* with any Petitions, or other Business; Nay, round about these Tents, are not only Rails, but Guards, placed to hinder the approach of the People, whom the *Czar* does not allow to be Eye-witnesses of his Retirement.

It being an established Custom in *Muscovy*, as we ^{His Mar-} have said before, that the *Czar* never makes Alliances by way of Marriage with foreign Princes, he always chuses one of his own Subjects, which is generally done with a great deal of Secrecy, and never publish'd till after the Consummation of the Marriage; forasmuch as the Person the *Czar* makes Choice of (which is done by Tying a Crown upon her Head) is exposed to the Envy and Malice of such other Ladies, as have been refused by the Prince, so that to avoid any dangerous consequences, but especially the Charms of these Rival Ladies, which are much fear'd by the *Muscovites*, there is scarce any thing known of the *Czar's* Marriage, till it is Proclaim'd by the Sound of the Great Bell in *Musco*, perhaps the finest in the World.

As the Fashion of the *Czar's* Cloaths is like that ^{The Czar-} of the Nobility, but only richer; so the Dress of ^{itza} the *Czaritza* or Empress is little different from other Women; the Attire of her Head is something higher, and her Smock Sleeves are much longer, to wit, ten or twelve *English* Yards; besides that, her Robe or uppermost Gown has wide Sleeves, not unlike to those of our Batchellours of Arts: These are worn by all her Women of Honour, Chamber-Women, Ladies, and Embroideresses. The Father or Brother of the *Czaritza* or Empress, dare not call her his Daughter and Sister, nor dare any of the Kindred own themselves so.

The Czar-
rovitz.

It is a general Custom among the *Russians*, not to let their young Children be seen by any body, but their nearest Relations, for fear Strangers should cast some ill Aspect upon them. This is more strictly observed with the *Czarovitz*, or *Son of the Czar*, none being permitted to see him, unless it be his Tutor, and Family Servants, till he be fifteen Years old, when he is exposed to publick View; At the Birth of a *Czarovitz*, the people, to demonstrate their Joy, bring great Presents to the Court, which are, for the most part, return'd, but, if the *Czar* likes any of them, he pays to the full Worth for them. The *Czar's* Children are attended by other Children, bred up with them, who exactly know their distance, and what manner of Respect is to be paid to them, as well as other Persons, of what degree soever. None of them dare speak the least Word of what passes in their Court; as it is death for any one to Reveal what is past in the *Czar's* Palace.

C H A P. XI.

Of the Religion of the Muscovites, and their Church Government.

THE *Muscovites* do all profess one and the same Religion, which may be said to be particular to them; forasmuch as it extends not beyond the Grand *Czar's* Dominions, unless it be at *Narva*, where some few *Muscovites* live under the Jurisdiction of *Sweden*, and that there is some Analogy betwixt them and those Inhabiting the *Polish Russia*, that profess the *Greek* Religion. The *Muscovites* glory, that they are the only True *Christians* now in the World; forasmuch as they are baptized, whereas others, have been only Sprinkled, which is the Reason they

alledge

alledge for Re-baptizing all such, of what Persuasion soever, that embrace their Religion. They profess, as they say, the true *Greek* Religion, which makes them shew abundance of Respect and Kindness to the *Greeks*, so that the *Greek* Monks or Priests, which frequently come from other parts into *Muscovy* with their Relicks, know how to make an Advantage of their Simplicity and Ignorance. They found their Religion on the Books of the Old and New Testament. They are forbidden to bring the whole Bible to Church (tho' they are allowed to read it at home) by reason of several passages in the Old Testament; so that they only carry the New Testament, and some certain chosen Psalms and Verses taken out of the Prophets. It is about threescore years ago that they got the Bible translated into the *Russian* Language, wherein they followed, as they pretend, the foot-steps of the *Seventy Interpreters*. They have also a certain Book, which they call the *History of the Gospel*, but the whole so adulterated with Fabulous Narrations, and Impertinent Circumstances, that in another Christian Country it would be so far from being look'd upon as a Book of Devotion, that it would appear abominable. As to the Explication of the Bible, they follow St. *Cyril* Bishop of *Jerusalem*, who flourish'd towards the latter end of the Fourth Age, under the Reign of the Emperor *Theodosius*, and ought not to be confounded with *Cyril of Alexandria*. The rest of the Fathers, which are in greatest esteem among the *Russians*, are *John Damascene*, *Gregory Nazianzen*, St. *John Chrysostome*, and *Ephraim the Syrian*; of whom they relate, that an Angel having presented to him a Book writ in Golden Characters, which no body could disclose, he immediately received those Instructions from thence, which he has transmitted in his Books to Posterity. They relate out of their Annals, that the *Christian* Religion was first established in these parts by the Apostle St. *Andrew*, who leaving *Greece*, came to the *Borysthenes*, where he embark'd,

and

and by the Sea of *Ladoga*, came to *Novogorod*, where he Preach'd the Gospel. That the Christian Religion was afterwards extirpated by the Neighbouring Pagans, who made themselves Masters of *Muscovy*, till in the Year 989. Prince *Wolodimer*, or *Ulodimer*, Great Duke of *Russia* having given them a signal Overthrow, and re-united several of these Provinces to his Crown, grew so famous for his great Achievements, that *Basilus* and *Constantine Porphyrogeneta*, Emperours of *Constantinople*, sent their Ambassadors to Congratulate his good Success; and that by the Conversation and Instructions of these Ambassadors, Prince *Wolodimer* was induc'd to embrace the Christian Faith, and to receive Baptism. *John Cropolates* who writ part of the *Byzantine History*, and lived much about the same time, as also *Cedren* and *Zonaras* chiefly attribute the Conversion of the *Russians* to the Christian Religion, to a Miracle perform'd by a Bishop that was sent thither by the Patriarch of *Constantinople* to instruct and baptize the people. For, these Infidels having objected to him, That, since God had preserved *Daniel's* Companions in the Fiery Furnace, why might not with the same, or more reason, the Bible be prevented by God's power, from being consumed by Fire? The Bishop, after having told them that he was assured he could not ask any thing from God, which he could not obtain by his prayers, cast the Bible into a great Fire, made for that purpose, where having lain till the Fire was all spent, it was taken out as entire and untouch'd as it was cast in, whereat *Wolodimer* being moved, abolish'd all Idolatry, and in lieu thereof, planted Christianity in all his Territories. From hence it is, that they deduce the Origin of their Religion from the *Greek Church*, which however, they have much alter'd since.

The

The Creed of *Athanasius* is the general Rule of their Faith, for they believe in God the Father as Creator of the World, in God the Son, as Saviour and Redeemer of Mankind, and in the Holy Ghost, as Sanctifier of all the Faithful; but for the rest, they are involved in a great many Superstitions, and fix the Center of their Devotion, more in the outward and Ceremonial Part, than in the Internal Part of Religion. They pay their Venerations to the Virgin *Mary*, the *Evangelists*, the *Apostles*, and an infinite number of other Saints, not only as Intercessors, but Co-operators of their Salvation, for they pay to their Saints and Images all the Honours due to none but God Almighty. There is never a Family so small in *Muscovy*, but what has its Tutelar Saint's Image hung up against the Wall of the Chamber, unto whom the ignorant People pay their daily Devotion, and all the religious Instructions they give to their Children, tends to no more, than to stand with a great deal of Respect, and to say their Prayers before those Images; for the rest, they place the utmost Excellency of their good Works (which they believe meritorious) in building of Monasteries and Churches, and giving Alms. Those who intend to change their Religion, and embrace the *Muscovian*, are obliged to go for six Weeks into some Monastery or another, where all the Instructions they receive, is, how to say their Prayers, how to reverence their Saints and Images, and how to make the Cross.

The whole Exercise of the *Muscovian* Religion, may be reduced under these several Heads, viz. Baptism, Reading of the Word of God in their Churches, going to Mass, Praying to Saints, and making Reverences before their Images, Processions, Pilgrimages, Fastings, Confession and Communion.

Baptism

Their Baptism.

Baptism, they look upon as the most necessary Point of Religion; they acknowledge themselves conceived and born in Sin, and that by Baptism, they are regenerated and cleaned, according to God's Institution, from their original Impurity. They baptize their Children as soon as they are born; and, unless they be too weak (when they Baptize them at home, but never in the same Room where the Mother lies) they are carried to Church by the Godfather and Godmother, where being met at the Door by the Priest, he signs the Child with the Sign of the Cross in the Forehead; and gives him the Benediction, saying, *The Lord preserve thy coming in, and thy going out.* Then they walk up together to the Font, which stands in the middle of the Church, cross which, the Priest fastens nine lighted Wax-Candles, delivered to him by the Godfathers, whom he Incenses, and Consecrates the Water with a great many Ceremonies. Then the Procession begins about the Font; the Clerk goes before with the Image of St. John, being followed by the Godfathers, with Wax-Candles in their Hands; thus they go about it three times, whilst the Priest Reads out of a Book. The Procession being over, the Godfathers give the Name of the Child to the Priest, in Writing, upon his Demand, who puts it upon an Image, which he holds upon the Child's Breast, and after some short Prayers, asks the God-fathers, Whether *the Child believes in God the Father, Son, and Holy Ghost*. Having answer'd, Yes, they all turn their Backs to the Font, as a Sign of their Aversion to the three next following Questions, to be asked by the Priest, to wit; Whether *the Child forsakes the Devil? Whether he forsakes his Angels? Whether he forsakes his Works?* The Godfathers answering, Yes distinctly to every Question, and Spitting three times upon the Ground. Then

an Faith, be they of what Religion they will, must first renounce their former Baptism, abjure their former Religion, and declare it Heretical, spit as often as it is named, and Curse their Fathers and Mothers. After which they are clad in the *Muscovian Habit*, and are maintained by the Great Duke according to their Qualities.

Their Festivals, when besides *Sundays*, every body is to attend Divine Service at Church, are regulated and certain, and are inserted in the *Muscovian Almanack*, according to the Old Stile: They have fifteen of them throughout the whole Year, and stand according to their Year, which begins in September, in the following order.

First, The Nativity of the Blessed Mother of God, on the Eighth Day of September, called by the *Russians*, *Prasnick Rosostua Priziste Bogorodice*.

The Exaltation of the Cross on the Fourteenth of the same Month, called *Uzemirna Wasdui Senja Chresta*.

The Oblation of the Blessed Mother of God, on the One and Twentieth of November, called *Vedensia Priziste Bogorodice*.

The Nativity of Christ on the Five and Twentieth of December, called *Rosostua Christova*.

The Epiphany on the Sixth of January, called *Creschenia*.

Candlemas Day the second of February, called *Straenia Gospoda Boga*.

The Annunciation of our Blessed Lady, on the Five and Twentieth of March, called *Blagavesenia Priziste Bogoredice*.

Palm Sunday, which they call *Werbna Woscreschenia*.

Easterday, or the Resurrection of Christ, called *Welikoiden*, or *Woscreschenia Christova*.

The Ascension of Christ, called *Wosneshenia Christova*.

Whit-Sunday, or the Sending of the Holy Ghost, called *Schiestnie Swetaga Duenn*. The next day after this, they Celebrate the Feast of the Trinity,

ry, and the next following Sunday, that of *All Saints*.

The Manifestation of the Glory of *Jesus Christ* upon the Mountain; which they call *Preobroshena Gosposdo Christova*, is celebrated on the 6th Day of *August*.

The Ascension of the Virgin; or, The Assumption of the Mother of God, called by them *Uspenia prixiste bogorodice*, they celebrate on the 15th of the same Month.

There is scarce a Day in the Year, but what is dedicated to one Saint, or another; nay, sometimes three or four Saints have but one Day allotted between them: But these being of an inferior Degree, are not much regarded by the Laity; the Ecclesiasticks being only obliged to say the Offices appointed for those Days.

Formerly the *Muscovites* made but an indifferent Account of their Festivals and *Sundays*; for, though they would go to Mass in the Morning, the Shops were open, and the Handycraft's-Man did follow his ordinary Employment in the Afternoons; till about Fifty Years ago, by a special Order from the Patriarch, the Shops were ordered to be shut, not only upon these Festivals and *Sundays*, but also on their Weekly Fasting-days; to wit, on *Wednesdays* and *Fridays*: And that during the Time of Divine Service, no Wine or *Aqua-vita* should be sold; but this is not executed with too much Rigour; at least they seldom fail to conclude them with Strong Liquors.

Their
Church-
Service.

Upon these above-mentioned Festivals, and *Sundays*, they go to Church three times a Day; first, in the Morning early, to Mattens; at Noon; and in the Evening, to Vespers. They do not make use in their Service, of any Sermons, or Instructions to their Auditors; but only read certain Passages out of the Bible, and some Homilies: Giving for a Reason, That their Faith being founded upon the pure Word of God, it is, without any farther Explication, sufficient to lead them into the Way of Salvation; for

Then they face about again to the Font, and being asked by the Priest, whether they promise to bring up the Child in the true *Greek Religion*, they advance with the Child nearer towards the Door (for fear the Devil, by whom they believe Children to be possess'd before Baptism, should take up his Residence in the Church) where he begins the Exorcism, putting his Hands upon, and blowing three times cross the Child with these Words: *Get out of this Child thou unclean Spirit, and make way for the Holy Ghost*. Then returning to the Font, he cuts off a little of the Childs Hair, which he puts into a Book, and, having asked the God-fathers, whether the Child was brought thither to be Baptized, he takes him stark Naked into his Arms, and dips him three times into the Water, pronouncing the Words of the Sacrament in the mean while, *viz. I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost*. Immediately after the Baptism, he signs it with the sign of the Cross on the Forehead, upon the Hands, Breast and Back, with a certain Oyl consecrated for that purpose, and having put a corn of Salt in the Child's Mouth, and a clean Shirt about him, *Thou art*, says he, *as clean and as clear from thy Original Sin, as thy Shirt*. Then the Priest hangs about his Neck a little Cross of Gold, Silver or Lead, according to the Ability of the Parents, with a very strict Injunction to wear it all his life-time; which is observed with so much strictness by the *Muscovites*, that they deny Christian Burial to such as have it not about them, at their last Exit out of this World. The whole is concluded by the Priest's assigning the Child a certain Saint, whose Image he delivers to the God-father, and charges him to take effectual care, that, the Child, as soon as he is come to Years of Discretion, may pay all due Reverence to his Patron. Lastly, he takes his leave from the Child and God-fathers with a Kiss, exhorting them to mutual Love, but to take heed of intermarrying.

The Water, wherein the Child is to be Baptized, is never Warmed over the Fire, though the Cold be never so excessive, but they put it sometimes in some warm place or other, to take off a little of the cold. If two or more Children are to be Baptized at the same Font, the Water is emptied so often as there are several Children to be Baptized, it being their Opinion, that the Water which is contaminated with the Original Sin of the first Child, is not pure enough to cleanse the second or third from their Impurities. Persons of Age who change their Religion, and embrace the *Muscovite* Faith, nay, even *Muscovites*, who having changed their Religion in another Country, are willing to return to their own Communion, must be first Re-baptized, which is always done in a Brook or River, where they are plunged over Head and Ears, be it never so Cold, nay, they oftentimes break through the Ice to come at the Water.

In the same manner are treated those whom the *Russians* call *Chaldeans*, who being look'd upon by them as Infidels, and who during the time they commit their Extravagancies, have withdrawn themselves from the Church, must be reconciled to it, by Re-baptization on *Twelfth-day*, as that on which happened the Vocation of the *Gentiles*. They are a Company of idle Vagabond Fellows, who, in Commemoration of *Sadrach, Mesack and Abednego*, that were cast into the Fire by the Command of *Nebuchadnezzar*, represent the Men that heated the Oven; for which purpose, pursuant to an Ancient Custom, they get leave from the Patriarch, to Disguise themselves, and to run up and down the Streets with Fire-works, from the Eighteenth Day of *December*, till *Twelve-tide*: During which time, they commit great Insolencies, exacting small Gifts from the Peasants, whose Hair and Beards they set on Fire upon refusal. On *Twelfth-day*, when their License is expired, they are Re-baptized (some of them having been Baptized Ten or Twelve times) and lookt upon as good Christians. Those that intend to Embrace the *Russi-*

as much as the divers Interpretations of the Holy Scripture occasion Heresies and Divisions in the Church. This they lay down as so unalterable a Maxim, that some of their Priests, who were, perhaps, not quite so ignorant as the rest, and undertook to preach, and exhort the People out of the Holy Scripture, have been excommunicated, and banished into *Siberia*; as it happen'd about 60 Years ago, to a certain Proto-Pope of *Morum*, and his Followers. Their whole Service therefore consists in the Reading of certain Chapters out of the Bible, some Psalms, and St. *Athanasius's* Creed: Sometimes they add an Homily out of St. *Chrysostom*, or certain Prayers, or rather Anthems; sung much after the same manner as the *Antiphona's*.

The general Morning-Anthems are, *Deliver me, O Lord, of thy abundant Mercy; For thy Mercy's sake, cleanse me from my Sins; O Lord, my Saviour.* This is for the Mattens, or Morning-Prayers.

At Noon-Prayers, this Anthem is used, amongst others; *We trust in Christ, our Saviour; and our Hope is in him: Halleluja; Halleluja.*

That for the Vespers, is; *Lord, hear my Prayer, and hear me when I call; and let my Cry come unto thee.*

At the Conclusion of these, or any other of their Anthems, the People repeat three times (making every time the Sign of the Cross) their *Gospodi Pomilui*; or, *Lord, have Mercy upon me.*

This done, the Priest, attended by the Clerk, goes up to the Altar, where he says the Office, according to the Liturgy of St. *Basil*. He pours Red Wine and Water (in Imitation of the Blood and Water that came out of our Saviour's Side) into the Chalice, with some little Bits of Leaven'd Bread; and after having consecrated them, and said several Prayers, he takes out the Bread with a Spoon, but gives nothing of it to any body, unless it be to some sick Child, brought thither on purpose to receive the Communion according to the Institution of the *Muscovite* Church. They are all bare in the Church,

even the Great Duke himself. The People stand all the Service-time, and incessantly bow and pay their Reverences to the Images; frequently pronouncing *Gospodi Pomilui*, or *Lord have Mercy upon me*. The most Devout prostrate themselves, knocking their Heads against the Ground; especially at *Whitsuntide*, when they fall prostrate upon Sycamore-Bran-ches, wherewith their Churches are strewed; being perswaded that the Holy Ghost descends upon these Leaves. The Priests only have the Liberty of keeping on their Caps, which are given them at their Consecration. But if a Priest have known his Wife, if he have touched a dead Corps, or been at a Burial, he is not to officiate at the Altar the same Day, but is obliged to substitute another in his Place. The most Devout keep at a distance, not entering the Church but perform their Devotion at the Door, among the Women: The fair Sex (as if they were not sufficiently disciplined at home) having this, as an additional Mortification, enjoined them, that they must keep at a distance at Church; especially if they have chanced to take the Husband in a good Humour, and enjoyed lately the Pleasures of Matrimony. In which Case also the Man is confined to the Church-door, unless he have, after having had Knowledge of his Wife, washed and bathed himself, and put on a clean Shirt. If the *Russian* Women were as constant Church-Women as our Ladies, they would be obliged to build their Porches bigger than the Churches.

Most of these Festivals are also solemnized among the *Muscovites* with Processions, among which, that upon *Palm-Sunday*, representing the Entrance of our Saviour into *Jerusalem*, is performed in the Presence of the Great Duke, and the Patriarch himself, in the City of *Mosco*; and throughout the whole Kingdom, by the Wayvodes and Metropolitans of the Provinces, who represent the Great Duke and Patriarch.

The Great Duke goes from the Castle, with the Patriarch, to the Church called *Jerusalem*, without the Castle-Gate, in the following Order: After a

Procession
on Palm-
Sunday.

Hundred, or more, Scavengers have cleared the Way through which the Procession is to pass, there first comes a very large Chariot, most like a Pageant, drawn by six Horses; in which is placed a Tree, garnished with abundance of Apples, Figs and Grapes, which are fasten'd to the Branches: Round about it are placed four or five Lads, with Surplisses, singing *Hosannah*. Next to the Chariot come a great many Priests, in their Surplisses and Copes; some carrying Books and Crosses, others Banners and Images upon long Poles; some sing, others cast Incense among the People. After these, march the Duke's Factors and Merchants; then the Secretaries, *Knez* and *Bojares*, who go immediately before the Great Duke, most of them with Palm-twigs in their Hands. The Grand Duke himself marches on foot, richly clad, with a Crowned Bonnet upon his Head; supported on both sides by two of the principal *Bojares*, or Counsellors of State; and leading by the Bridle, which is three or four Yards long the Patriarch's Horse: This Horse, which is covered all over with a White Fine Linnen Cloth, is disguised like an Ass, with great Artificial Ears; upon which the Patriarch rides sideling, having upon his Head a round low Crowned Cap, with a narrow Brim, lined with Ermins, and richly beset with Pearls, over which appears a kind of a Diadem: In his Right Hand he has a Cross of Diamonds, wherewith he blesses the People, who receive his Benediction with very low Submissions, bowing their Heads to the Ground, and making the Sign of the Cross. He is surrounded by Metropolitans, and other Priests; wherof, some carry Books, others Censers. As they pass along, there are a great Number of Boys placed on both sides of the Way, some of which pull off their upper Garments, which they scatter along the Way; others lay Pieces of Cloth, of several Yards long, upon the Ground, for the Great Duke and Patriarch to pass over. Thus they march to the above-mentioned Church, where having stay'd above half an Hour, they return in the same Order, till they come

to a certain Plat-form, where the Patriarch, after having presented the *Czar* and some of the *Bojares* with Palm-twigs, takes off the Great Duke's Cap, and having laid it upon a Silver Plate, he presents his Diamond-Cross to him to kiss: This being done with a most profound Reverence by the *Czar*, the Patriarch waves it on high, all round about, first towards those upon the Plat-form, who also receive this Benediction with the utmost Respect; and then to all the People, who at the same Instant prostrate themselves upon the Ground, especially the *Czar's* Guards that attend there, and upon this Occasion, appear the most zealous in their Devotion: They conclude with some Hymns, which having lengthen'd the whole Devotion to an Hour, the Procession marches from thence, back to the Castle, in the same manner as they went first to the Church. The Patriarch, as an Acknowledgment of the Honour received from His *Czarish* Majesty, in leading his Horse, presents him with a Purse, containing to the Value of an Hundred Guineas.

Their Easter.

Eight Days after this Procession is the Feast of *Easter*, which the *Muscovites* celebrate with great Ceremonies, and Rejoicings; as well in Remembrance of the Resurrection of our Saviour, as that it puts an End to their Mortifications which they have endured in their *Lent*. Their Rejoicings continue for 15 Days, during which they feast one another with all manner of good Cheer; and to make themselves a full Amends for their Sufferings during the *Lent*, they ply the Drinking-Houses so warmly, that they are filled up every where with Persons of all sorts, Men and Women, Ecclesiasticks and Laicks; and the Streets almost not to be pass'd, for the Multitudes of Drunkards at Night. They sell for these fifteen Days Eggs ready dyed, of all sorts of Colours, but especially of a Red, or Crimson; which they send as Presents to one another; to some, one; some, two; some three: And if they meet one another in this Time, they salute one another with these Words, *Christos was chrest*; that is, *Christ is risen*: Whereto the

the other having answered, *Wostin was Chrest*; that is, *He is certainly risen*; they kiss one another: He that salutes first, is obliged to present the other with an Egg; no body, of what Condition, Sex or Quality soever, daring to refuse either the Kiss, or the Egg. The Great Duke himself does not only present Eggs to the principal Counsellors and Lords of his Court; but also to his Military Officers residing in the City of *Musco*; who all come to kiss his Hand, and His Majesty imparts to them his Royal Benediction.

They have many such like Processions, upon several Occasions; and the Great Duke goes frequently on Pilgrimage, with his whole Court. The First of October is, among other Days, celebrated with a great deal of Ceremony. The Great Duke, attended by his *Bojares*, and Officers of his Household; and the Patriarch, accompanied by some Metropolitans, and a great Number of other Priests, with Books and Crosses in their Hands, go in Procession to the same Church we have mentioned before, called by them, that of the *Blessed Trinity*; and by the *Germans*, and most other Strangers, *Jerusalem*. But before they come quite to the Church, there is a Theatre erected on the Right Hand as you go to it, railed in all about; before which are planted two great Pieces of Cannon, whereof the Bore is near half an Ell Diameter. The Grand Duke and Patriarch, without admitting any body else, being got within the Rails, upon the Theatre, the Patriarch presents to the Great Duke a certain Image, painted upon a piece of Past-board which folds together in the Middle, not unlike a Book, and is enriched with Silver at the four Corners; to which the *Czar* makes a very low Reverence, touching it with his Forehead, whilst the Priests without the Rails are muttering over certain Prayers, appointed for that Solemnity. This done, the Patriarch presents to him a Golden Cross, beset with Diamonds, of about a Foot in length; which, after the Great Duke has kissed, the Patriarch touches his Forehead and Temples with it; and so to

to Church they go, where the Service is performed, and the Solemnity ended for that Day.

Their New-Years-Day. With no less Solemnity they celebrate their *New-Years-Day*, which is the first of *September*; they having no other Epache but that of the Creation of the World, as we have mentioned before. This Procession is performed in the Castle, where a considerable number of the People are permitted to partake of the Benediction given them by the Patriarch. He, attended by three or four Hundred Priests, carrying Banners, Images, Crofies, and Books, comes out of the Church, which is on the Right Hand of the Second Court of the Castle, while the Great Duke with his *Knez*, *Bojares*, and other Officers of his Court, comes out on the Left Hand of the same Court. The Grand Duke with his Cap in his Hand, and the Patriarch with his Mitre on his Head, and a Cross beset with Diamonds a Foot long in his Hand, advancing to one another, the Patriarch presents the Cross to the Great Duke to kiss; which he having done with a most profound Respect, the Patriarch gives his Benediction first to the Czar, and afterwards to all the rest there present, wishing them all Prosperity in the New Year.

Their Images.

As to what concerns their Images, they suffer not any that are Carved or Graven; either in their Churches or Houses; because, say they, these are forbidden in the Decalogue; but their Images are painted with Oil upon Wood. The best of all is, That they will not admit of any painted by Foreigners, though done by the greatest Masters of *Europe*; but they must be painted by one of their own Religion: So that for Colour, Painting, and Proportion they are the most wretched in the whole World, being about a Foot in Breadth, and not quite a Foot and a half in length. There is in the City of *Musco*, as we have mentioned in the Second Chapter, a certain Street appointed for the Sale of these Images; though a *Muscovite* will never own to have bought his Saint: For which reason, when any one of them has chosen an Image in the God-market, he deposits Money

ney for the Exchange of it; if the Saint-maker thinks it not sufficient, he shoves it back, and the other Party is obliged to add more to it, till both Parties are contented. They will own, that during the first Centuries, even till the Time of *Constantine* the Great, Images were not used in the Church; or, if they were, no Worship was paid them. They alledge that they follow in this Point the Authority and Opinion of *John Damascene*, though it is more likely they have taken them from the *Greek Church*. The Walls of their Churches are every where full of them, as they are the chief Ornaments of their Houses, every Family having its Saint with a small Wax-Candle before it, which they light when they pay their Devotion. Over the Porch of their Churches, in the Market-places, and over the Gates of their Cities you are sure to meet with the Picture of some Saint or another, but especially with that of the Virgin *Mary*, and *St. Nicholas* the Patron of *Muscovy*.

These Images the *Muscovites* respect, and look upon as things so absolutely necessary, that without them they could not perform their Devotion. As often as they address their Prayers to them, they set Wax Candles before that Saint to whom they intend to make their Addresses; and after they have made most profound Inclinations with their Heads, they frequently make the Sign of the Cross with three Fingers of their Right Hand, touching first the Forehead, next the Breast, lastly the Right Shoulder, and the Left after that. They conceive in this way of crossing themselves a great deal of Mystery; for, they say, the Three Fingers signify the Trinity; by their putting them to their Forehead, they would shew that Christ is ascended into Heaven; by crossing the Breast, that God ought to be revered and loved with all our Heart. But as to making the Sign of the Cross from the Right Shoulder to the Left, they intend to signify the Day of Judgment; forasmuch as it is said, *That God shall place the Righteous on his Right Hand, to be called to Eternal Salvation*;

tion; and the wicked on the Left, to be thrown into the Abyss of Hell.

If they pass by any of their Images in the Street, they make a stand for a while before them, till they have made their Reverence four or five times one after another, which is done by crossing themselves, and pronouncing with a loud Voice their *Gospodi Pomilui*, or *God have mercy upon me*.

Their Crosses.

They address themselves with the same Veneration to such Crosses as they meet with in their way, where they are frequently observed to stop, and repeat the same Ejaculations. The first, nay, the only thing Parents teach their Children, is, to make their Reverences and Inclinations to the Images, to make the Sign of the Cross, and to say the *Gospodi Pomilui*, or *God have mercy upon me*. The *Muscovites* don't undertake any thing, nor Eating nor Drinking, or whatever else it may be, without making first the Sign of the Cross, which may well be called the Introduction to all the Civil Actions of the *Muscovites*.

The Tutelar Saints of private Houses have commonly their Stations assign'd them in a Corner behind the Table. Whenever a *Muscovite* comes into a House, the first thing he does is to go straightway to the Saint of the House; if he cannot find him, he asks, *Jest le Boch*, or *Where is the God?* After he has found him out, he pays his Reverence to him, saying his *Gospodi Pomilui*, or *Lord have mercy upon me*; and then turns about and salutes the Company. If they are to take a merry turn with a Woman in the Room where the Saint is, they are sure to cover him first, perhaps for fear he should tell tales. They will not allow Strangers to touch them, or for any Body to sleep in the same Room, with their Feet towards them; nay, some are so nice, as to purify the Chamber with Incense, if any Strangers of another Religion have lodged in it.

They will hold their Images to the Fire, believing they have a Power to extinguish it if they please. The *Swedish* Soldiers, who in the Year 1610. had taken and burnt the City of *Novogorod*, when they saw the Inhabitants presenting their Images to stay the

course of Life, turn'd first *Hermite*, and afterwards got into the Monastery of *Troitzza*, which from his Name, ever since his Burial there, has been called *Zergeofski Troitzza*, it being formerly Dedicated to the *Trinity*, where being soon after chosen Abbot, he, and one of his Disciples, called *Nikon*, grew so famous for the many Miracles they performed, that they were both Canonized after their Death, which hapned in the Year 1563. Their Heads, as they say, do not only remain entire to this day, but also that of *Sergius* (if one may believe them) has not lost its Military Operation; for, when this Monastery was Besieged by the *Poles*, the Head of *Sergius* only forced them to raise the Siege, having caused them to turn their Arms against themselves, during the Assault: 'Tis true, this Monastery was Besieged by the *Poles*, under their General *John Sapicha*, who was forced to abandon the Enterprize, and thus far the *Monks* are in the right of it, but they were mistaken in the true circumstances of the matter; for, as much as it was not the Head of their Saint, or their own Bravery, put the *Swedish* Army that obliged the *Poles*, to raise the Siege: But they are not used to examine Miracles with so much nicety here; for notwithstanding this, the Great Dukes goe thither generally twice a Year to do their Devotion, and when they come at two Miles distance from the Monastery, alight from their Horses, walking the rest of the way on foot. Having performed their Devotion, they spend some days in Hunting, during which time, the Abbot entertains the Great Duke, and his whole Retinue. The *Muscovites* frequently perform here their Vows of going on Pilgrimage, and bestowing their Alms, made perhaps in their Travels or Sicknes, which with the Liberality of the Great Dukes, has encreased the Revenues of this Monastery to that Degree, that it is accounted one of the Richest and the most Beautiful in all *Muscovy*, and maintains a great number of Monks.

There is also a Church Dedicated to the Holy Mother of *Casan*, whither many Pilgrimages which are made

made by the *Muscovites*, as also to *Chutina*, about Eight Miles distant from *Novogorod*, to the Sepulchre of one of their Saints, called *Werlam*, who being Born at *Novogorod*, was Buried near the said Monastery of *Chutina*.

On the Eve of the Pentecost they perform certain annual Devotions in Memory of their departed Friends, with a great deal of Formality, but in a manner very Ridiculous.

Their Churches.

Those of their Churches which are of Stone, are all round and Vaulted, because, they say, they have thus a nearer resemblance to Heaven, which is the Throne of God. These have in the midst of four Turrets, a Tower form'd at the Top, not unlike the Knobs we put on our Bedsteads, having upon it a Triple Cross: This is to represent our Saviour, as the head of the Church, and the Cross being the Badge of Christianity, they think fit, the Church of Christ should be distinguish'd by it from others. Within are neither Seats nor Benches, because none sit down, but all perform their Devotions, either standing, or prostrating themselves. They don't make use of Organs, or any other Musical Instruments in their Churches, being perswaded, that things inanimate, cannot glorify God. They believe their Churches profaned by the Entrance of any Stranger that is not of the same Communion, wherefore they are not admitted, and as soon as Discovered, thrust out. But if a Dog chanceth to come into the Church, they first sweep, and afterwards purify it with Incense and Holy Water; they also shew a great deal of respect for their Church-yards.

Their Bells.

Their Bells are not hung in Steeples like ours, but placed in a certain Engine, built for that purpose in the Church-yard, near the Church: They are for the most part very small (tho' *Muscovy* has else the greatest Bell perhaps in the World) seldom exceeding 200 Weight. The Ropes are not fastned to the Bells, but to the Clapper, and they fasten two of these Ropes to both Arms near the Elbows, and two more to both hands of a Man, so that one single

the Progress of the Flames, being convinced of their Fondness to them, and not finding any thing else in their Houses worth taking, carried away their Images, which the *Muscovites* afterwards redeemed at a very good Rate. In time of Fire they strive, before all other things, to save their Images; but if they, or a Church happen to be burnt, they would look upon it as a great Disgrace to say the Saint or Church is burnt; but they say, They are ascended. When the Image is become obliterate or rotten, they either bury it with a great deal of Ceremony, or else (which is the general way) throw it into some River, and commit it to the Chance of the Current; at parting they cross themselves, and cry, *Prosti, Farewel*. Persons of great Fortunes or Quality adorn their Saints with Pearls or precious Stones; but these Demy-Gods are so tenacious of what they have once got into their Clutches, that they will never part with any of it again to the Owners, though never so necessitous. There are not wanting Examples, that, upon a pinch, some have made bold to borrow of their Saints against their Will, what formerly was their own, who have paid for it with the loss of both their Hands. If any one is excommunicated, his Saint, as well as his Person, is excluded from the Church.

The *Muscovian* Monks and Priests, as ignorant as *Their Miracles.* they are in other matters, have been cunning enough not to despoil the Saints of the Art of doing Miracles. At *Archangel* there was once a Gang of them, who, by such Impostures, had got a considerable Sum of Money together; but falling out among themselves when they were dividing the Spoil, the Fraud was discovered, and so had a good Whipping for their pains. It must be owned, there are but few Instances of this nature among the *Muscovites*, they being else too zealous to call in question the Omnipotency of their Saints, whom they believe to have at least something of Divinity in them. In the Year 1643. an old Image had began to change Colour, and to turn a little reddish. This was immediately cry'd up not only for a Miracle, but rather for an ill Omen,

or some Bloody Prefage, to that Degree, that the Great Duke and the Patriarch being frightned thereat, as well as the People, preparations were making for an extraordinary Fast-day, and publick Prayers to be made all over the Kingdom; but some of the *Bojares* having thought it convenient to call together all the Painters about the City, they brought in their Verdict: That they believed there was nothing ominous in the matter, forasmuch as they were assured, that time having consumed the Paint, had only discovered the colour of the Wood, which was Red. Among others of their miraculous Saints, they have two of a late Date; the Name of the first was, *Sudarworets Philip Metropolit*, he lived in the Reign of that famous Tyrant, *John Basilovits*, unto whom he used constantly to make remonstrances of his wicked Life and Cruelties, till the Great Duke not able any longer to endure his Reprehensions, caused him to be slain by one of his Servants; since which time he has been reckoned among their Holy Martyrs, and been famous for the Miracles they have attributed to him, which were formerly performed at *Archangle*, near which he was Buried in the Isle of *Solofka* in the *White Sea*, but has been since from thence translated to the City of *Musco*, and placed in the great Church of the Castle; where for some time he did most surprising Miracles, by healing the Dumb, Deaf, Blind, Agues, and Paraliticks: But of late Years, it seems, the Saint is grown Weary of his Profession of Physick, though they affirm, that his Body remains entire to this day, which is not easie to be disproved, since it is forbidden upon pain of Death, to lift up the Cloath which covers the Body of the Saint.

The second, and the topping Saint of all *Muscovy*, for Miracles, is one *Sergius*, whose Residence was in the Monastery of *Troitza*, about threescore Miles distant from the City of *Musco*. This Saint as it seems, was in his younger Days, a Military Person of a very graceful Aspect, but having taken a Dislike at that Profession, and abandoned his vicious course

single Person may make a Chiming, in which the *Muscovites* take extraordinary delight, tho' it sounds but very indifferently to those that are used to better; they Toll them at the beginning of Services, and at the Elevation of the Chalice; for, the Bread being put in immediately after the Consecration into the Wine, they make but one Elevation; they reckon the Chiming of Bells so essential a part of Divine Service, that they believe it to be imperfect without it.

If there be any Religion in the World that obliges *Their Fasts* its Professors to a most severe Mortification, it is certainly the *Muscovian*; for as if it were not sufficient to have enjoyned the keeping of two constant Fast-days in the Week, to wit, the *Wednesday* and *Friday*, and the Eves before Holy Days, when they are obliged to abstain so strictly from all kind of Flesh, that they must not make use of Eggs and Milk, they have four Lents every Year: The longest of them is like ours of seven Weeks; the second begins Eight Days after the *Pentecost*, and lasts till *St. Peter's Day*; the third holds from the first of *August*, to the Sixteenth of the same Month; and the fourth from the twelfth of *November* till *Christmas Day*. During all these Lents, they eat neither Butter, nor Eggs, nor Milk, much less Flesh, unless it be in the first Week of the long Lent, which being their Carnival, they have liberty for all manner of excesses, except Fish. In this Week, their Extravagances are almost past belief, and as if this time was allotted them as a preparative to their Fastings, they commit such Debauches in double distilled Brandies and melted Butter, which they pour down their Throats, that they are all kindled in a Flame, and if they are not immediately quenched with Milk, they die upon the Spot. Woe, to any Stranger that meets these Drunkards at Night, without being well guarded, their Insolencies being so great, that with Fightings, Quarrels and Murthers, commonly Forty or more Persons are Murthered in a Night, during this Week; not to reckon those, who being over-

charged with Liquors, and wanting Attendance to carry them Home, fell down upon the Snow, and so are Frozen to Death. It is a most dismal Spectacle, to behold perhaps Ten or a Dozen of these in the Morning, carried upright in a Sledge, Frozen to Death, some having their Faces Gnawed, others their Arms eaten off by Dogs, others to have nothing left but the bare Bones; and yet these are the daily Objects one meets with in the Streets of *Mosco*, during this time of Debauchery. All the atonement they make for these Enormities, is, That the next Week after they live upon Honey, Herbs and Pulse, and Drink only Quass, or small Mead, and Water; and to cleanse themselves from the Impurities contracted in these excessive Debauches, they dont forget to visit the Bath-stoves. The rest of the Lent, they live pretty Temporately, and some of the most Devout will not eat Fish all that time, unless it be on *Sundays*: But as they are very exact in observing these strict Rules in *Lent*, so it is a very difficult task to persuade them to eat Fish on *Sundays* or *Holy Days* out of *Lent*, being of Opinion, that the Rules prescribed by St. Clement, in the Tomes of the Councils Printed at *Venice*, according to which, Laymen that Fast on *Saturdays* and *Sundays*, ought to be Excommunicated, are most consonant to the Apostolical Institution. By the same Rule that forbids them to eat Flesh, they are also enjoined not to meddle with Women on their Fast-days, and during their *Lent*; if the *Russians* should send abroad any Missionaries, I am apt to believe they would make but very few Proselytes in these parts. There are some who alledge, that these frequent Feasts have been Establish'd in *Moscow*, rather upon a Political than Spiritual account, to wit, for the preservation of their Cattle; forasmuch as the Peasants, being all Slaves here, dont take the same care for the propagating and preserving their Cattle, as they do in other parts, where they enjoy the Fruits of their own labour; and that the long Winters in *Moscow* renders the keeping of the Cattle both very troublesome and charge-

chargeable, whereas they abound in the best Fish in the World, which are sold at a very cheap rate all over *Moscow*.

All those that are arrived to the Age of Discretion, *Their Confession.* are obliged to go to Confession, before they receive the Communion. Their Confession they make standing before one of their Images, on which having fastned their Eyes, they make a particular recital of all their Sins, expressing their Sorrow for every one of them in particular, and promising Amendment: The Priest very rarely gives them the Absolution without some Penance, which consist for the most part, in repeating frequently the *Gospodi Pomilui*, or *Lord have Mercy on me*; in making a certain number of Reverences before their Saints, in standing at the Church-door, in abstaining from Women and *Aqua-Vita*. But if it be a sin that requires more than ordinary expiation, the Priest is not unmindful of his own Interest; for, in this case, he enjoins them to make use of the Holy Water, which is Consecrated on *Twelfth-Day*, to cleanse Sinners of their Sins, and is disposed of for that purpose by the Priests, not without a good Consideration.

Most of the *Muscovites* receive the Communion *Their Communion.* upon *Easter Eve*, or at least upon a Fasting Day; forasmuch as if they should Communicate on a *Sunday*, they must not eat Flesh that day. They prepare themselves for it, by an extraordinary Mortification a Week before, when they eat nothing but hard Bread, and drink nothing but Quass, worse than our small Bear, or Water. They Communicate in both kinds, unless it be Children under seven years old, at which Age, as soon as they are arrived, they are admitted to Communicate both, because at that Age (as they say) they begin to sin mortally. They mix warm Water with Wine, which (according to the Counsel of *Constantinople*) represents the Water that came forth with the Blood from the side of our Saviour; the Bread, which must be Leavened and Baked by a Priest's Widow, they put in the Wine, taking out a Morfal, together with

some of the Wine in a Spoon. The Communion Bread for sick Persons is about twice as big, and somewhat thicker than a Crown Piece, and hath in the middle the sign of the Crucifix. This figure (after it is Consecrated) the Priest takes off with an Instrument, not unlike a Lancet, and puts it up in a wooden Box, hanging above the Altar, to preserve it from Rats and Mice. If a sick Person is to receive the Communion, they take a little of it, upon which they put a few drops of Red Wine, and a little Water in the Chalice, which they give to the sick Person with a Spoon; if the sick Person be not capable of swallowing the Bread, they give him only a little Wine. In the ordinary Administration of the Sacrament, they make use of the same sort of consecrated Bread, but not bigger than half a Crown, from which they also take the Crucifix, and break it into as many pieces, as there are Communicants, which they cast into Red Wine, and mix it with a little warm Water, and so Administer with a Spoon: What remains of the Bread, after Consecration, is called *Kujia*, or Holy Bread, of which the Priest gives a Morfel to each of those, who have Communicated the Week before. At the Administring of the Sacrament, the Priest says these Words: *This is the true Body, and the true Blood of our Lord Jesus Christ, which hath been given for thee, and for many more, for the remission of thy sins, which thou shalt take in remembrance of him, God bless thee:* There have been some who from these Words have drawn this inference, as if the *Muscovites* believed Transubstantiation, against which several pregnant reasons may be alledged to the contrary. For, if you Discourse the *Muscovites* concerning the Consequences of that belief, they will not refuse to own it irrational, nay, absurd and ridiculous, neither do they call to their aid (as the *Roman Catholics* do) God's Omnipotency. Besides that they dont pay Adoration to this Mystery, which doubtless they would do in a Religion so Zealous and Superstitious as theirs, were they of the same Opinion, as to this point,

point, with the *Roman Catholics*. Sick Children, though never so Young, receive the Communion, but in one kind, till they are seven Years Old, when they Communicate like the rest, as we have observed before. They do not refuse the Communion to Madmen, but they only touch their Lips with the Bread dip'd before in the Wine. A Woman in Child-bed is not to Communicate in the same Room, where she was brought to Bed, but must be first washed and carried into another place. Those that have committed Murther, are not to be Communicated but at the point of Death; if those that lie in extremity are to be Communicated, they gave them first some Water, or *Aqua-vite*, wherein some reliicks have been put, then they receive the Communion, and at the same time the Extream Unction; which done, they are to take nothing else, nor any Nourishment, unless there be very apparent Signs of their amendment. There are some among the *Muscovites*, who at the last extremity, cause themselves to be Shaven, and become real Monks: This once done, they are not permitted to take any thing for a Week after; being perswaded that they are no more Men, but become Angels: And if they happen, after these Eight Days of Abstinence, to recover their Health, they must go into a Monastery, because the Razor has passed upon their Heads. Formerly they used to send the Consecrated Bread to those Places in the Country that were destitute of Priests: They used also to give it to Travellers, to reserve it for a Case of Necessity: But this Custom is now quite abolished in *Muscovy*.

The Ecclesiastical Government of *Muscovy* consists of a Patriarch, who resides in the City of *Musco*, their Residence four Metropolitans, seven Archbishops, and one Bishop; besides the Arch-Deacons, Proto-Popes and Priests. The four Metropolitans are those of *Novogorodskoi* and *Velikoluskoi*, who resides at *Novogorod*.

Of *Restoufskoi* and *Harestauskoi*, who has his Residence at *Restof*.

Of *Casanskoi* and *Sunatskoi*, at *Casan*.
And that of *Sarskoi* and *Pondoskoi*, who lives with-
in the Castle at *Musco*.

The seven Archbishops are those of
Wologdskoi and *Veliko Premskoi*, who has his Seat
at *Wologda*.

Of *Resanskoi* and *Moromskoi*, who lives at *Resan*.
Of *Susdalskoi* and *Turruskoi*, who has his Residence
at *Susdal*.

Of *Twerskoi* and *Cassinskoi*, at *Twere*.

Of *Sibirskoi* and *Tobolskoi*, at *Toboleska*.

Of *Astrachanschoi* and *Terskoi*, who resides at *Astra-
chan*.

Of *Pleskouskoi* and *Sborskoi*, who lives at *Pleskou*.

There is but one Bishop in all *Muscovy*, to wit,
that of *Comenskoi* and *Cassieskoi*, who keeps his Re-
sidence in the City of *Columna*.

The Patriarch hath always about him an Arch-
Deacon, who is, as it were, his Vicar-General: He
hath also a Proto-Deacon, residing in the Castle of
Sabor. The rest of the Ecclesiastical Order are dis-
tinguished into *Proro-Popes* and *Popes*, or Priests.
Those that attend at Church, toll the Bells, and do
other inferior Offices, are called *Pangamari*. The
Patriarch of *Muscovy* has the same (if not a greater)
Authority, as the Pope has in the *Latin* Church; for
he, in a manner, divides the Sovereignty with the
Great Duke. He is the Supreme Head and Judge of
all Ecclesiastical Affairs: And such is his Power in all
Matters that have any Relation to their Religion,
that he reforms whatever he thinks prejudicial to this
Religion, or good Manners, without giving an Ac-
count of it to their Great Duke: Yet not so, but that
his Orders must be put in Execution by the *Czar's*
Commands. The Patriarch of *Constantinople* had
heretofore the Nomination of the Patriarch of *Mus-
covy*, till in process of Time he had only the Confir-
mation; and in this Age he hath lost both: At pre-
sent, the Patriarch of *Muscovy* is chosen by the Great
Duke and the other Prelates: The Latter meet in
the great Church within the Castle, called *Sabor*;
where

where having nominated two or three Prelates, the
most eminent for Learning, and other good Quali-
ties, they present them to the Great Duke, who,
after a Conference with these Prelates, proceeds
jointly with them, to an Election. If it happen that
those proposed for the Election are equally eminent
for their Learning and Piety, it is, with the Grand
Duke's Approbation, sometimes decided by Lot.

The Patriarch, Metropolitans, Archbishops, and *Their Pre-
lates mar-
ry not.*
the Bishop, in *Muscovy*, are not to marry, but make
a Vow of Chastity as long as they continue in that
Dignity: For, the Prelates, as well as the Priests,
are allowed here to quit their Orders whenever they
think it convenient. They must not wear Rings on
their Fingers. They wear neither Drawers nor Shirts
of Linen Cloth, but of Flannel: Neither do they
make use of Beds.

The ordinary Habit of the Patriarch, Metropoli-
tans, Archbishops, Bishop, and even of their Monks, *Their Ha-
bits.*
is very near the same: They wear a black Caslock;
and over that, an upper Garment of the same Co-
lour, not much different from that worn by the other
Muscovites: Their Hoods are at least an Eli and an
half Diameter, having in the midst a round Piece, as
big as a Trencher, which hangs on the hinder part
of the Head: They wear in their Hands a Staff,
forked at the End, when they go abroad, which they
call *Pesock*, and serves them for a Crozier.

There being in the City of *Musco* above 1000
Churches and Chapels, the first of which have at
least three or four, and some more, Priests belong-
ing to them, it is no difficult Matter to guess what a
vast Number of Priests and Ecclesiasticks there must
be in that City. Those that are desirous to enter in-
to Holy Orders, make their Addresses either to the
Patriarch, or any one of the Metropolitans; the
first, the best; where having been examined con-
cerning their Qualifications, which consist only in
Reading and Writing, and to be able to sing in the
Church, they are admitted into Orders, with an At-
testation of their being received into Priesthood. At
their

their Consecration they are invested with the Priestly Habit, as we have just now described it: They have also the Hair cut off from the Crown of their Heads, on which is put a little Cap, or *Calotte*, which is the main Character of their Priesthood; the which they never move, or take off, neither at Church, or any where else, unless it be when they have their Hair cut. The chief Respect the *Muscovites* pay to the Priest, he is beholden for to his *Calotte*; and good Reason why; for if, upon any Contest, or Quarrel, this *Calotte* should be pulled off his Head, upon the Ground, the adverse Party would incur the Penalty of the Mulct, called *Bicestie*, which we have mentioned before: To prevent which, the *Muscovites*, when they are going to fight with a Priest, first reverently take off his *Calotte*; which, after they have soundly cudgell'd or beaten him, they put on again with a great deal of Respect: Which done, they are not liable to any farther Punishment, than if they had kick'd or cuffed a Lay-Man.

The *Proto-Popes* and *Popes*, or *Temple-Priests*, are not only allowed, but obliged to marry once; but cannot the second or third time, unless they quit their Priesthood. This Point of the Marriages of Priests is one of the main Points wherein they differ as well from the *Greek Church*, as the *Roman*: For which they alledge the Text of *St. Paul*, 1 *Tim.* 3. that a *Bishop should be the Husband of one Wife*. And for the Confirmation of it, they alledge the Fourth Canon of the Council which was held at *Gangres*, in *Paphlagonia*, not long after that of *Nice*; where all those are Anathematized who refuse to take the Communion from the Hands of a Married Priest. The *Muscovites* are so strict in the Observance of this Opinion, that their Priests must be in a State of Marriage before they are admitted into Orders: Which makes those that intend to embrace that kind of Life marry very young, that they may the sooner have an Opportunity of getting a Living. They are, besides this, to marry a Maid, and no Widow, nor a Woman

man the least blemished in her Reputation: And in this Point they are to be so circumspect, that if the Priest, the first Night after Marriage, finds that the Lock has been opened before, by any other Key than his own, he must either be divorced from her, or lay down his *Calotte*; out of which two, you may be sure he chuses the first. But if the Parson's Wife stands her Trial fairly the first Night, she has, however, this Comfort before the rest of the *Muscovian* Women, that she is not likely to be kept under so severe an House-Discipline as the rest, for as much as the *Muscovian* Priests hang, in a great measure, by the Apron-string, they being, after they once become Widowers, not suffered to administer the Sacrament, or to assist at Noon-Service, when the Communion is received, or to give their Benedictions to Marriages; but only at the Morning and Evening-Services. But to counter-balance this Advantage the Parson's Wife has before others, the Priest is under a most strict Obligation, that when-ever he has given his Wife due Benevolence, he must not approach the Altar all the next Day; so that, what with this, and the great Number of Fasts, she is likely to live upon very slender Diet, unless the Parson be so good-natured as sometimes to prefer the Duty to his Wife, before that in the Church, and substitute one to officiate in his Room at the Altar. The Priests, however, have this Comfort left them after the Death of their Wives, that if they do not approve of a single Life, they are free to lay down their Cassock and *Calotte*, and turn Merchants, Tradesmen, or any thing else they can, and so marry again. If they are too old to undergo the Fatigues of the Sacerdotal Function, or of Marriage, the last Remedy is a Monastery, where they end their Days.

There is a great Number of Monasteries all over *Muscovy*, both for Men and Women, both in Cities, and up and down the Country; especially, all along the Rivers *Mosca* and *Oeca*, the most fertile Part of all *Muscovy*. Besides the *Anchorets*, who build their Chapels upon the High-ways, and live in Woods, like *Hermitees*.

Hermites, subsisting only by the Alms they receive from Travellers; the rest follow the Rule of Great St. Basil.

They eat no Flesh, nor Fresh Fish; neither drink they any Wine, *Aqua-vite*, or *Hydromel*: They live only on Salt Fish, Honey, Milk, Cheese, Herbs and Pulse: Cucumbers, both Fresh, and Pickled, are their chiefest Dainties; these they mince very small, and eat them with a Spoon, in some of their Quafs, or Small *Hydromels*. But if they live in great Austerity in their Monasteries, when-ever they go abroad, (which they are allowed to do,) both Men and Women are very forward in dispensing with the Severity of their Statutes; for they seldom refuse any thing that is offered them; and will refresh themselves with Strong Liquor to that Degree, that it is unsafe for them to go home without good Company. Here-tofore Superstition had got so far the Ascendant over the Religious *Muscovites*, that here, as well as in some other Countries of *Europe*, they used to make over all that they had, for the Benefit of the Monasteries: So that, if a Stop had not been put to these Extravagancies, they would, in Time, have got into the Possession of the best part of this vast Empire. But those that now embrace the Monastick Life, are only allowed to carry a certain Part of their Estates with them, into the Monastery; being obliged to leave the rest to their Heirs. They do not live so retired in them, but that they appear in great Numbers, both in the Cities, and all over the Country, where they frequently follow the same Employments with the Peasants; some of them also Trading in Malt, Hops, all sorts of Corn, and Cattel. Poverty, Old Age, Infirmities and Domestick Contentments being the chief Inducements of those that embrace this Life, the fewest chusing it out of a Motive of Devotion, it is no Wonder if they, most of them, according to the general Education of the *Muscovites*, can scarce read or write: Not One in Ten, that can say the *Lord's Prayer*: And those amongst them that are acquainted with the *Creed* and the *Ten*

Com-

Commandments, are looked upon as Men of extraordinary Learning. I cannot forbear to relate, upon this Occasion, a certain merry Passage, which happen'd some Years ago, in the Monastery of *Rostone*, for as much as it is not only very diverting, but also may serve as a convincing Instance of the Simplicity and Ignorance of the *Muscovian* Monks: The above-mentioned Monastery stands upon a Lake, where, for some time, a Fish had been seen of an extraordinary Magnitude, to the great Astonishment of the Monks. This Fish, in a Sun-shiny Day, would often be playing, and appearing half above Water; so that an Eagle, one time, swooping at it, and being over-eager of his Prey, struck his Talons into the Flesh of the Fish with such Violence, that he could not pull them out again. The Fish being willing to be rid of his Enemy, plunged him in to the Bottom; so that being transfixed into a much grosser Element than he was used to live in before, he soon lost his Life, though his Talons still stuck fast in the Flesh. The Fish, very impatient of his Burthen, made frequently towards the Shoar of the Lake; where being perceived by the Friars, with Feathers upon his Back, they were all put under such a Consternation, that not one of them had the Courage to approach it; some believing it to be an Apparition; others, a Sea-Monster; and some concluding it could be no less than a Water-Devil: The last Opinion, it seems, was the most prevailing; so that, to banish the Devil from that Shoar, they fell to Ringing of Bells: And when they found this to prove ineffectual; they went all in Procession, armed at all Points with such Instruments and Weapons as are commonly made use of upon such Occasions; but all in vain, the Monster, or Devil, as it seems, not being afraid of their Weapons: So that all thereabouts, nothing was to be heard of, but the dreadful *Leviathan*, which had scared the poor Monks almost out of their Senses. One Mr. Roger Eaton, an English Merchant, then living in *Russia*, coming by chance that way, had immediately a full Relation given him

him of the Monster; so that being curious to see, he went to the Shoar, where he found a great Number of People standing some distance off. He soon perceiving what it was that had put them into such a Fright, told them, that he would soon deliver them from this Monster, provided they could get some Body that would row the Boat. But it was no easie matter to perswade any one of them all to be so bold, as to approach so near the Devil; till a certain Fellow, being made more couragious than the rest by good store of *Aqua-vita*, at last undertook the Task. As they were going off from the Shoar, to encounter the Monster, the Spectators, looking upon the Attempt no less dangerous, than when St. George fought the Dragon, gave them over for lost, expecting every Moment to see them devoured by this Water-Dragon: But they were agreeably surprized when they perceived the terrible *Leviathan* slain by his Conqueror. In short, Mr. Eaton shot and killed the Beast with a Screw'd Gun; which, when taken up, proved to be nothing else than a very large Pike, of about five Foot long, and of the Thickness of a Man. It is easily to be imagined, that their Fear soon turned into Shame; yet, to hide their Blushes, and to make some Amends to their Champion, they drunk together so heartily, till they became all mellow; and so put a merry Epilogue to the Play.

Mr. White, another *English* Merchant, living in *Russia*, did not meet with the same Entertainment from the Fraternity; For, having been one time invited by them to Dinner, they had caught another Pike, not quite so big as the former; and as the Cook was cutting it open, he found a new-born Infant in the Belly of it; which put the Monks into so ill an Humour, that the *English* Gentleman was fain to return home without his Dinner. This Infant was suspected to have been thrown into the Lake by one of the Nuns of a Nunnery hard by this Monastery; it being the Custom in *Muscovy*, to build always a Convent and Nunnery near to one another.

The

The Gentleman to whom we are beholden for Dr. Col- these two Relations, and who has, for a considerable time, been resident in *Muscovy*, having given another Instance of the Ignorance and Superstition of their Priests, no less pleasant than the former, it will not be amiss to insert it here. It seems the *English* Resident in the City of *Muscovy* had a very fine Monkey, famous amongst the *Russians* there, for his many Tricks and Pranks which he would be playing in the Market. This Monkey, one Day, got into one of the *Muscovite* Churches, hard by the *English* Resident's House, and tumbled down some of their Saints. The Priest coming soon after into the Church, and seeing his Gods thus handled, stood amazed; but having recovered himself a little, and set their Saintships in their respective Places, he dashed all the Windows and Doors with Holy-Water, to keep the Devil out of the Church. But Pug not understanding his Exorcisms, took his Opportunity one Morning, when the Priest was going to perform the Morning-Service, to be in the Church as soon as he; where he begun the old Game of rustling and pulling about the Saints, not sparing even St. Nicholas himself; and that with so much Eagerness, as if he had been bred a Quaker, grinning now and then in the Priest's Face; who, after he had recovered himself out of his first Fright, at last approached, with his Cross before him; and having no other Way left, he betakes himself to his Sovereign Remedy; I mean, the Horse-Tail, dipped in Holy-Water; wherewith he so besprinkled poor Pug, (who hated it as bad as the Devil himself,) that he made the best of his Way home to the *English* Resident's House. No sooner was the Morning-Service over, but the Pope (or Priest) made most bitter Complaints against a certain Stranger, living in the *English* House, for having thrown down his Saints, and prophaned the Holy Place. Whereupon, he obtained an Order to search the Resident's Lodgings: And all his Retinue were brought forth, in the Presence of the Priest; but none of them being the Per- son

son he looked for, *It was*, says he, *a little Nincheon*, (or Stranger.) Whereupon, the young Children being brought out, the Monkey, by chance, came jumping out with them: *Hold, hold*, said the Priest, with a great deal of Joy, *this is the little Stranger: Seize him, seize him.* Which being done accordingly, poor Pug was had before his Betters; where not being able to answer for himself, he was condemned to the Strappado, and paid for his unseasonable Reformation, with his Life.

But, after all this merry Digression, it is time to return to more serious Matters: It is to be observed, that the *Muscovites* retain to this Day some Remnants of the *Mosaic Law*; For, though they do not abhor Swine's Flesh, yet they will not touch a Squirrel, Coney, or Hare. But, which is the oddest of all, They hold it *Pagan*, or *Unclean*, to eat Veal; but not Lamb: For what Reason, neither they, nor any body else, know. They account it next to a Sin, to omit *Lotionem post inatum*. They look upon it as a great Sin, for a *Muscovite* to lie with a Woman that is not of the same Communion: But a Venial Trespass, for a *Russian* Woman to accept of a Kindness from a Stranger: They give for a Reason, Because her Issue will be educated in the True *Russian* Faith; whereas a *Muscovite* Man may happen to beget a Child upon a Stranger, which is not likely to be educated in the same Religion. Heresie is punished, among the *Russians*, with Fire: The Heretic is carried to the Top of a low House, from whence he jumps into the Fire made underneath, and immediately they throw Straw upon him, and good store of dry Splinters of Fir-Wood; these being fired, they soon suffocate the Malefactor.

CHAP.

CHAP. XII.

A Brief History of the Succession of the Russian Great Dukes from their first Origin, till the Death of that famous Tyrant, John Basilovitz.

THE first Origin of this Empire is very obscure; for, the Great Dukes of *Muscovy* derive their Pedigree from *Augustus Caesar*, yet if it be considered, how confused the Atchievements and Successions, of these Ancient Princes are among an ignorant People, it is no difficult matter to imagine, that their Ancient History must be full of uncertainty. Thus much is certain, that this vast Empire was in former Ages divided into a great many Principalities, under their own Laws and Princes, which in after Ages, and by several Degrees, have been united under one Head, and compose that vast Body, which now adays is known under the name of the *Russians* Empire.

But to return to their Chronicles, they relate that *Augustus Caesar*, among others of his Kindred, whom he sent to be Governour over very remote Provinces. One *Prussus* had assigned him *Prussia*, had his Seat on the *Eastern Baltic* Shoar by the River *Weixel*. Of him were descended by the fourth Generation, *Rureck*, *Sinaus* and *Truvor*, who, at the perswasion of one *Gestomistius*, a rich Citizen of *Novogorod*, were sent for by the *Russians*, who at that time lived without any Civil Government, to rule over them in the Year 1573. As they went into *Russia*, they took a long with them *Olechus*, their near Kinman, and so having divided the whole Country among themselves, each in his Province laid the first foundation of a regular Civil Government.

Iverson the Son of *Rureck* (the rest dying without Issue) became Successor to them all: He took to

Wife

Wife one *Otha*, the Daughter of a Citizen of *Plesscou*, by whom he begot *Stoflaus*, but being after that Slain by his Enemies, his Wife *Otha* went to *Constantinople*, where she was Baptized and Named *Helen*.

His Son *Stoflaus* was a Warlike Prince, and very Victorious in several Battles, till at last being Slain by his Enemies, they made a Cup of his Skull, Engraven'd with this Sentence; *Seeking after other Men's lives, he has lost his own*. He left three Sons *Teropolchus*, *Olega* and *Volodimir*.

Volodimir I.

Volodimir having slain his two Elder Brothers, made himself master of all *Russia*; he married afterwards *Anne*, the Sister of *Basilius Porphyrogenites*, and in the Year 989, introduced the Christian Religion among the *Russians*, himself being before instructed in it, and Baptized in the Year 988. Some among whom is *Zonara's* report, that it was done by a Miracle, of which we have spoke before. He built the City of *Volodimir*, the Capital of the Province of the same Name, upon the River *Cesma*, which was for a considerable time after the Residence of the Great Dukes.

Volodimir left behind him Eleven Sons, among whom he divided the Dukedom: *Beristus* and *Glebus* forsook the World, and for their Holy Life were Canonised after their Death; their Feast is kept by the *Russians* in November: The rest falling into contentions among themselves, every one being ambitious of making himself the sole and supreme Lord of all *Russia*, they ruined one another, till *Jarostlaus* was left the only inheritor of all their Dominions.

Volodimir II.

Volodimir, the Son of this *Jarostlaus*, used to keep his Residence in the City of *Kiovia*, upon the River *Boristhenis*: He was grown very famous for the many conflicts he had with the Sons of his Uncles, whom having at last subdued, he was call'd *Mono Machus*. He was also very Victorious against *Constantine* the Greek Emperor, and having over-run all *Thracia*, returned home loaden with Honour, and a prodigious Booty; whilst he was preparing to renew the War with more Vigour against the Emperor, he sent to

him

him *Neuphytus* Bishop of *Ephesus*, and *Eustathius* Abbot of *Jerusalem*, who having among other rich Gifts; presented him, with part of our Saviour's Cross, and saluted him by the Name of *Czar*, perswaded him to enter into a League with *Constantine*, with whom ever after he cultivated a very good Correspondance.

He was succeeded by his Son *Vuxevolodus*, after whom in order of descent, Reigned *George* and *Demetrius*.

George Succeeded his Father *Demetrius*; he fought with very ill success against *Bathythe* Tartarian Prince, by whom he was slain in the Battle in the Year 1237, and the *Russians* brought under the subjection of the *Tartars*, who made their Dukes dependent from them, and as a token of their subjection, forced them too often as the *Tartarian* Ambassadors should come into *Russia*, to go out and to meet them, and to stand bare headed in their own Courts, while the Ambassadors delivered their message sitting. About the same time, the *Tartars* having ravaged *Poland*, *Plesia* and *Hungary*, Pope *Innocent IV.* obtained a Peace, or rather a Truce, from them for five Years; the *Russians* affirm, that this *Bathy* was the Father of *Tamerain*.

George was succeeded by his Brother *Jarostlaus*, and after him Reign'd his Son *Alexander*.

Daniel the Son of *Alexander*, was the first that translated the Seat of the Great Dukes to the City of *Musco*, and laid the first Foundation of the Castle; he was also the first that took upon him the Title of Great Duke.

John, the Son of *Daniel*, was surnamed *Kalota*, which signifies a Scrip, which he always carried about him, and out of it he used to give Alms to the Poor.

His Son *Simcon* died without Issue, and left the Dukedom to *John* his next Brother.

Demetrius succeeded his Father *John*, and left two Sons, *Basilias* and *George*.

Basili, the Eldest Brother, Reigned after his Father's Death, and had a Son of his own Name, but

Q

having

having conceived a jealousy against his Wife, he disinherits the Son, declaring, *George* his Brother, his Successor in his Dominions.

George being thus gotten into Possession of *Russia*, puts his Nephew *Basil* in Prison, but at his Death, (though he had two Sons of his own) resigned the whole Dukedom to the hands of the same *Basil*.

Basil being thus unexpectedly put into his supposed right, was soon attack'd by *Andrew* and *Demetrius*, the two Sons of *George*, who could not brook the injury received by their Father's last Will, and having surpris'd him, they put out his Eyes, thinking thereby to render him incapable of entertaining any further hopes of administering the Government, but they were mistaken in their Aim; for, the *Bojars* and Nobles, notwithstanding his Blindness, kept stedfast to their Allegiance to the Great Duke, who was therefore Sir-named *Cziemnok*, or the blind Duke.

John Basilovits, who began his Reign in the Year 1450, succeeded his Father *Basil*, he was the first that brought the *Russian* Name out of Obscurity into Renown. For, after having secured himself at home, by putting to Death all such of his Kindred, as were likely to contend with him for the Superiority, he applied all his thoughts to make himself formidable to his Neighbours. Among them he bent his whole Force against the City and Dukedom of *Novogorod Veliki*, with whom he was engaged in a War for Seven Years, till at last in the Year 1477. having vanquish'd them in a Battle, he forced that Great and Rich City to a Submission, and to receive a *Russian* Governour. But afterwards thinking himself not absolute Master of the City, and being unwilling to run the hazard of compelling them by force, he went thither in Person, under pretence of some Religious concerns in behalf of the *Greek* Religion; so that being admitted into the City by the Authority of the Archbishop *Theophilus*, he ransack't and carried away an incredible Booty to *Musco*, with most of the Inhabitants, and sent *Muscovites* thither in their place.

Having

Having subdued this Potent Dukedom, as also those of *Tiversky* and *Plescou*, and several other petty Principalities bordering upon his Dominions; he was the first that united *Russia* into one considerable Body, and consequently laid the first Foundation of its future Greatness. He entred into a War with the *Livonians*, for no other cause than to enlarge his bounds, and advanced as far as the River *Narva*, where he built the strong Castle of *Ivanogorod*, upon a steepy Rock opposite to the City of *Narva*, which lies on the other side of that River; but having received a Signal, overthrew in a Battle fought against *Guallics de Pletenbergh*, the Master of the *Livonian* Order of Knights, he was forced to make a Truce with them for Fifty Years. He had also some differences with *Alexander*, King of *Poland*, who having married his Daughter, had, as he pretended, forced her to abandon the *Greek* Religion, and to turn *Roman Catholic*, which breaking out at last into a War, was carried on for some time with no great advantage on either side; nevertheless the *Basilovits* took *Plescou* in the Fray from the *Luthianians*. His Wife was the Daughter of the Duke of *Tiversky*, of her he begat *John*, unto whom, after he had Married him to the Daughter of *Stephen*, Prince of *Moldavia*, he resign'd the whole Dukedom: But *John* dying soon after, left only one Son, who was called *Demetrius*: *Basilovits* by reason of the tender Age of his Grandchild, was obliged to reassume the Administration of the Government, and soon after Married a second Wife, to wit, *Sophia*, the Daughter of *Thomas Polvologus*, who is said to have receiv'd her Doury out of the Pope's Treasury, under condition that she should endeavour the Conversion of the Duke to the *Romish* Faith. This Princess being of a very Haughty Temper, and not able to endure that her Husband should be a Vassal to the *Tartars*, did so effectually encourage him to shake of the *Tartarian* Yoak, that having first dislodged the *Tartarian* Ambassadors, that had their residence in the Castle of *Musco*, and were the Duke's Overseers in State Affairs, afterwards by de-

Q 2

grees

grees dispossest them of all they held in *Russia*. By the perswasion of this Princefs, he transferred the Dukedom from *Demetrius*, his Grandchild, the Son of *John*, deceased, to *Gabriel* his Eldest Son by this Princefs.

Basil Iva-
novs.

Gabriel was no sooner Great Duke, but he changed his Name, and assum'd that of *Basil Ivanowitz*; he, after the example of his Father, applied all his care to enlarge his Territories, which he did with good success against the *Lithuanians* and *Polanders*, from whom he recovered great part of *Muscovy*, especially the City of *Smoleusko*, on the River *Borishenes* or *Nieper* in the Year, 1514. He also ejected the Duke of *Siberi* or *Severia*, and united the Province to his Crown; he afterwards turned his Arms against the *Tartars* of *Casan*, whom he defeated in a memorable Battle, and made them his Vassals. But the *Tartars* having soon after killed their Governour, surpris'd him with a considerable Army, and having forced him to retreat with such Forces, as he could get together in haste, under *Novogorod* on the River *Occas*, they took and plundered the City of *Musco*, and forc'd the Castle to a shameful Capitulation, by vertue of which the Great Dukes were to be tributaries to the *Tartars*. But the *Tartars* having soon after broken the Capitulation by Besieging the City of *Rhesan*, and the *Weywode* or *Muscovite* Governor, having by a stratagem, got into his possession the Great Duke's Original Letters Patents, whereby the Conditions made with the Castle of *Musco* were confirmed, (as has been related before in the Description of the City of *Casan*.) and having at the same time, forced the *Tartars* to raise the Siege of the City and Castle of *Rhesan*, both the People and Great Duke, were so encouraged by the suddenness of so lucky an accident, that the latter marched against the *Tartars*, and Besieged the City of *Casan*, which he caused to be attack'd with all the Vigour imaginable; but these within being conscious of their guilt, Fought like desperate Men, so that after much Bloodshed on both sides, the Great Duke was obliged to raise the

Siege,

Siege, and to leave the Conquest of this, as well as other *Tartarian* Kingdoms on that side to his Son *John Basilovits*, whom he begat of *Helan*, the Daughter of *Knez Glinsky*, after having Divorced himself from his first Wife.

John Basilovits being but a Child, succeeded his *John Basilovits* Father, under the Tuition of *George* his Uncle, in the Year 1540. But no sooner was he arrived to the Age of Maturity, but he gave most evident proofs of his future Greatness.

Being willing to make himself formidable to his Neighbours, by some memorable exploit, at the beginning of his Reign, he resolv'd to revenge the affront his Father had received before *Casan*, which City he Besieged in the Year 1552, And after he had batter'd it very furiously for the space of two Months, offered them very honourable conditions, which they having refused to accept, he ordered the general Assault to be given on the Second Day of *July* in the same Year; and notwithstanding the resolute Defence made by the *Tartars*, carried it by Storm, and thereby became Master of the whole Kingdom of *Casan*. His Wars.

About two Years after, he marched against the *Nagajan Tartars*, bordering to the South upon those of *Casin*; and having in the Year 1554, on the first day of *August* taken by Assault *Astra Chan*, the Capital of the Province, he also reduced that Kingdom under his Subjection.

By what accident he got into the Possession of the vast Country of *Siberia*, which has since proved one of the most profitable to the *Czars* of *Muscovy*; by which they have opened themselves a way into *China*, as has been related before in the Description of that Province.

In the Year 1558. he turned his victorious Arms again *Livonia*; where having ravaged the Bishoprick of *Derpt* and *Virland*, he made himself Master of the Cities of *Narva*, and of *Thopator-Derpt*: So that the *Livonians* not being able alone to resist his Power, and being put into Despair by the most horrid Cruel-

ties exercised upon them by the *Muscovites*, and especially against *Furstenbergh*, the Master of their Order, they were forced to submit themselves, some under the Protection of *Sweden*, the rest under the Crown of *Poland*. In the Year 1570. he sent a very numerous Army, under the Command of *Maynus Duke of Holstein*, to besiege the City of *Revel*, in *Livonia*; but the City being assisted by the *Swedes*, under whose Protection they were, forced him to raise the Siege: And when he attacked it a second time, in the Year 1577, he met with no better Success: And in the Year 1581, the *Swedish* General, *Pontus de la Garde*, recovered the City of *Narva* from the *Muscovites*.

He was at first also very successful against the *Poles*, till *Stephen Battori*, Prince of *Transylvania*, and elected King of *Poland*, not only recovered all the Places he had taken from that Crown before, but also obliged him to make a Peace in the Year 1582; by virtue of which, he relinquished all his Pretensions to that part of *Livonia* which had put it self under the Protection of the King of *Poland*. In the Year 1571, the *Crim-Tartars* also made a great Irruption into *Muscovy*, destroying all with Fire and Sword; and at last burnt the City of *Musco*.

As the first Years of his Reign were attended with Victories abroad, so at home he ruled for some time with a great deal of Mildness: and by the outward Shew of his Piety, made his Subjects conceive all the Hopes that could be of a prosperous Reign: For he would go frequently to Church, say the Service himself, sing, and never fail to be present at any Ecclesiastical Ceremonies; nay, sometimes execute the Functions of Monks and Priests himself: Which, without Question, was it that misled *Paulus Jovius* into that Mistake, when he calls him a good and devout Christian; For it will sufficiently appear, in the Sequel of this History, that he abused both God and Men; and that his pretended Piety was only intended to gain the Popular Applause, (which he both effected, and stood in need of,) and to cover

his

his most horrid Designs against such of the Nobility as he was afraid would not submit, without Reluctancy, to the Yoke he intended to put upon their Necks. He began to give the first Proofs of his cruel Disposition in the Year 1560; when having acquired a vast Reputation, both at home and abroad, by the great Success of his Arms against the *Tartars*, *Livonians* and *Poles*, he thought this the most convenient Time to put in Execution his Design of making himself the sole and absolute Master of this vast Empire. His Grandfather had laid the first Foundation of this Maxim, (which was followed by his Son *Basili*, the Father of *John Basilovitz*,) to wit, To suppress the antient Nobility, by despoiling them not only of their Castles, and Strong Holds, but also of their Estates. But this Tyrant looking upon these Means as insufficient, resolved, by putting to death all the Great Men in the Kingdom whom he found, in the least, contrary to his Design, to secure to himself the Arbitrary Disposal of this great Empire.

He made the first Beginning with one *Demetrius His Cruel-Owezimovitz*, a Man of great Parts among the *Russians*: Being therefore willing to be rid of him, he invited him one Evening to Supper, with a great deal of seeming Friendship; where they drank very merrily, so that *Demetrius* began to be overcome by the Strength of the Liquor; which the Tyrant perceiving, and believing this to be a fit Opportunity to put his Design in Execution, he drank to him a great Bowl-full of Strong *Hydromel*, which he obliged *Demetrius* to pledge, to his (the Great Duke's) Health; but it being impossible for him to drink above half of it, the Great Duke angrily told him, That since he was so unmannerly as to refuse to drink his Health in his Presence, he might get down into his Wine-Cellar, where he should drink it at his own Leisure, *Demetrius* being very willing to obey, went, without Reluctancy, down into the Cellar; where, by the secret Orders of the Tyrant, he was suffocated.

In the same manner he caused to be either secretly slain, or suffocated, several Persons of Eminent Quali-

ty,

ty, without any Body's daring to enquire into their Death; till at last, the Patriarch, and the other Prelates, in Conjunction with some of the boldest among the Nobility, having represented to him the Enormities of his Actions, he seemed, for some small Time, to have changed his cruel Sentiments into a more mild Disposition.

The better to confirm them in this Opinion, he got it spread abroad, that he intended to abdicate the Empire, and to retire into a Monastery: And soon after, having called together the Nobility, he told them, That since he had two Sons, whom he intended to make his Successors, he would recommend them to their Care: That he did not question but they would not only pay them due Allegiance, but also assist them with their Counsel, and good Advice: That, for his part, he intended to build himself a Monastery, near the City of *Musco*; where he would be ready at hand to give his Directions in Matters of any Moment. Having thus cajoll'd them into a good Opinion, he caused a very large Building to be erected, surrounded with a strong Wall, which he endowed with considerable Revenues, for the Maintenance of such as were to abide with him there, and to lead, as he pretended, a Monastick Life; but, in effect, to serve as an Encouragement to such as he intended to employ in the Execution of his cruel Designs: For, after he had settled himself, with his Gang, in this Castle, he used, under pretence of Preferment, to send such of his Nobles as he intended to sacrifice to his Ambition, into some distant Province or another, as Governors; whither, after some Time, he would command some of his Soldiers, under such Officers as were before-hand engaged to execute his Orders, to the Place, where the Fact was to be perpetrated under pretence of changing the Garrison; where they remained till they found a convenient Opportunity to send, by one Means or another, the Governor into the other World: Which done, his Kindred were sure to meet with the same Fate at *Musco*; the Tyrant ne-

ver wanting Means to root out the Shrubs, after he

ver wanting Means to root out the Shrubs, after he had fell'd the Tree; forasmuch as the *Muscovites*, who are above all other Nations given to calumniate and draw one another into the Snare, were always ready to furnish him with sufficient opportunity to rid himself of those under some specious pretence or another.

Thus he treated *Knez Rostoroki*, descended from the antient Dukes of *Roskovie*, or *Rosthovie*; whom he dreaded, for his Courage, and Skill in Martial Affairs. This Principality, as well as those of *Twere* and *Bielski*, were in former Ages allotted to the Younger Brothers of the Dukes of *Russia*; but were by *Basili*, the Father of *John Basilovits*, appropriated to his own Use, leaving only to the Heirs a very moderate Share for their Maintenance. The last of the Dukes of *Rosthovie* was *Peter Rostowski*, whom the Tyrant had made *Waywode* or Governor of *Nise Novogorod*. Having resolved his Ruin, he sent thither 40 *Russians*, whom he used to employ on such like Occasions, with Orders to bring to him the Head of the said Governor. These having found him at his Devotion, they dragg'd him from thence; and having stripp'd him stark naked, and tied him in a Sledge, they carried him streight-ways to the River *Colga*; where he that commanded the Party, having cut off his Head, threw the Body into the River. His Kindred and Children (Fifty in Number) were all murder'd by the Tyrant's Order; and Forty of his Slaves condemned to perpetual Imprisonment.

John Pietrovits, a Man of a very high Rank in *Russia*, was fain to undergo the same Fate, with his whole Family: For, having been falsely accused in the Year 1568, as if he aimed at the Crown, the Tyrant, without admitting them to be heard, seized upon his Estate, both Real and Personal, which was very great; and condemned him to go as a private Soldier, in the War against the *Tatars*. Having not so much left him, out of all his Estate, as an horse to ride upon; he was furnished with one by a cer-
tain

tain Friar, who took pity of his Condition; so he obeyed his Orders: And after having served several Years as a single Volunteer, who used to have at his Heels a great Number of Servants, he at last returned to Musco. The Tyrant not thinking it sufficient to have humbled him thus, he called together, at a certain Time, his Council of Nobles; where having summoned *Pietrovits* to appear, he, with his own Hands, as soon as they were all met, put the Ducal Cap and Crown on his Head, with a Sceptre in his Hand, and thus, attired in a very rich Robe, set him upon a Throne, in the Presence of all the Court; where having shewed him the same Reverence as is usually paid to the Czars of Muscovy, he spoke thus to him; *All Hail to our Great Duke and Monarch of Russia: Now thou hast obtained what thou so much desiredst; now it is, thou hast encompassed thy Wish. I knew thy Aim was, to supply my Place, in the Throne of Muscovy: See how I have, my self, created thee Great Duke of Russia, in a most solemn manner. But know, that as it was in my Power to set thee upon the Throne, so I am able to dethrone and despoil thee of that Dignity, at Pleasure.* He had no sooner uttered these last Words, but he stabbed him with a Dagger, several times, through the Heart. But this was only the Prologue to the following Tragedy; for he did not only command all his Servants to be either strangled or drowned, but he went in Person to the Castle of Columna, 180 Miles distant from the City of Musco, and formerly belonging to *Pietrovits*; where 300 of his Vassals were massacred in the Tyrant's Presence. But not satisfied with this, after he had, for a whole Year together, ruined his Estate with Fire and Sword, he shut up all the Gentlemen (of whom there was a considerable Number) that held any Lands under *Pietrovits*, in one House, and so blew them up into the Air, with Gun-Powder: Their Wives and Daughters, after they had been ravished by his Guards, were cut to pieces. The Peasants, with their Wives and Children, were driven, stark naked, into the Woods. The Wife of *Pietrovits* was shut up

up in a Monastery; and his Children, and whole Family, destroyed, by the Tyrant's Order.

In the same Year he caused his Chancellor, *Kozarin Dubrowski*, to be slain by his Guards, with two of his Sons, as they were sitting at Dinner; and a third Son happening not to be at home, escaped present Death for that time; but he was afterwards taken, and Quartered alive.

Boris Titow, one of his Chief Counsellors of State, coming one Day to pay his Reverence, as is usual, to the Great Duke; as he was bowing his Head, he cut off one of his Ears, with his own Hands; and presenting it to the Owner, *Accept*, says he, *of this small Gift at present: Another time I will remember you better.*

These Cruelites exercised on Persons of so eminent a Rank, struck such a Terrour into the rest of the Nobility, that they were resolved to try their utmost, whether perhaps they might not be able to divert him from these cruel Designs. Being therefore met at a certain Day, to the Number of 300, they went all in a Body, to represent to the Czar the Heinousness of his Cruelties; telling him, *That they were ready to sacrifice both their Lives and Estates for his Service; and that they would always remain stedfast in their Allegiance: But, on the other hand, they hoped he would be pleased not to afflict, in so horrible a manner, his faithful and innocent Subjects.*

The Grand Duke being not well pleased at their Errand, he ordered them, all together, to be thrown into Prison; and some Days after, some to have their Tongues, others their Legs and Arms cut off; and 50 of the most Eminent among them were whipped round the Market-place; the rest were dismissed without any Punishment for that time, but they paid afterwards the whole Score, with Interest: For, in the Year 1570, one Morning, when the Citizens were opening their Shops, they were not a little surprized to see 18 Gibbets erected in the Market-place, surrounded by the Great Duke's Guards, who had brought along with them all manner of Instruments

ments for the Torture ; besides which, there was a great Fire, and over it was placed a great Caldron, with boiling hot Water in it. The Citizens, I say, being terrified at so horrible a Spectacle, and prefiguring nothing but the worst to themselves, as being uncertain for what End all these dreadful Preparations were made, some instantly shut up their Shops again ; others, more fearful than the rest, left all what they had, as it was, and were for saving themselves by Flight, or, at least, for hiding in some more remote Part of the City ; Which Place being thus put into a general Conternation, the Great Duke, surrounded by a great Number of his Guards, appeared in the Market-place, seating himself near the Caldron of boiling Water. But perceiving that the Generality of the Citizens had, out of Fear, either abandon'd their Houses, or, at least, absconded, and dispersed themselves into the other Quarters of the City, he rid in Person through the Streets, crying out to them ; *Let nothing disturb you : Come, and see what I am going to do : I give you my Word, that nothing shall hurt you ; you may come forth, without the least Danger to your selves : Therefore come forth, and see what a Spectacle I am preparing for you.* The People, partly out of Fear, partly out of Curiosity, flocked to the Market-place, where they saw 400 Noble-men, of the most antient Families in Muscovy, coupled together, Two and Two, like Hounds ; and so miserably disfigured by the Violence of the Torture, that they were almost not to be known by their nearest Kindred. To gratifie in some measure the People, he selected 180 out of their Number : *Unto these, said he, I give their Lives, for your sakes ; I will pardon them all their Offences : Let them be presently discharged.* Which being done accordingly,

The first that was brought forth to Execution, was John Michaelovits Wiskowaty, his Chancellor ; descended from one of the most antient Families in Muscovy : Who being charged with Keeping great Correspondence with the King of Poland, and inviting the Turks and Tartars to invade Muscovy, when he was

just

just going to be put on one of the Gibbets, he spoke these following Words : *I call God Almighty, the Infallible Searcher of Hearts, to witness of what I am going to say, to be true : I confess my self, before him, to be a miserable Sinner ; and trust in his Mercy, through the Blood of his dearly beloved Son. But as to what concerns the Station I was lately in, by the Great Duke's Favour, I protest to God, that I have always discharged my Trust faithfully, as I ought to do, towards him ; and therefore I appeal at this Instant to the Tribunal of God, where, when I shall meet the Duke, I will make my Innocence appear to the Great Judge of Heaven and Earth. I am sensible that, O Duke, such is thy Ambition, such is thy Avarice and Thirst after innocent Blood, that nothing but my Life can satisfy thee at present : Glut thy self therefore with innocent Blood ; but remember that thou must one Day give a most severe Account of all these most barbarous Cruelties.* Whilst he was going on in his Discourse, the Executioner, by the Great Duke's Order, tied him up to one of the Gibbets, with his Feet upwards, and his Head hanging down. This done, one of the Captains of his Guards asked him what he would have farther done with this Malefactor ? Every one of you, said he, that belong to my Court, here present, shall lend an helping Hand to send this Traytor out of the World, whom I will have cut-Limb by Limb. He had no sooner spoke the Word, but the first Captain of his Guards, called Molurto, dismounting his Horse, he, with a little Knife, cut off his Right Ear ; the Second, his Left ; the Third, his Lips ; and so every one, in their Turn, the rest of his Limbs. The Secretary of the Grand Duke being also to have his Share in the Execution, at last cut off his Privy Members ; of which he immediately died : Which the Duke perceiving, and believing that it had been done on purpose to shorten the Chancellor's Misery, he ordered him to eat them instantly ; which he was forced to do.

The dead Body of the Chancellor being taken from the Gibbet, and cut into small pieces, the next that was brought upon the Scaffold, was

Michac.

Michael Tumbow, the Lord High Treasurer of *Muscovy*, for no other reason but that he had been an intimate Friend of the Chancellors; he was very short in his Expressions, saying only these Words: *I appeal to God, from whom nothing can be hidden, that I never was guilty of any trespass against my Lord and Master, and that I have faithfully, and without any fraud, discharged my Office; wherefore, I summon thee, O Great Duke, to appear on the last day of Judgment, before the Tribunal of God, where thou shalt be obliged to make ample satisfaction to me.* Having ended these Words, he was tied up to the Gibbet, in the same manner as the Chancellor with his Head downwards, and very close shaved: After he had hung thus for some time, two of the Captains of his Guards, each with a bucket of Water; whereof one was Cold, the other fill'd out of the Chaldron with Boiling Water, we mentioned before, approached to the Gibbet, and he with the cold Water, having first washed his Head, the other continually poured the Boiling hot Water upon it, till the Skin was quite shriveled together, and the poor Treasurer at last died in the midst of the most exquisite Torments. The third in order was his Cook, who underwent the same Fate as the Chancellor, being cut to pieces Limb by Limb.

After these, follow three of the Great Duke's chief Secretaries, *George Czapkinou*, *John Butbakow*, and *Basili Stepanow*; these were all together with their Wives and Children cut in pieces, in the Great Duke's presence, by his Guards: At last, two hundred of these Noble Men we spoke of before, were brought before the Great Duke upon the Scaffold, who having Condem'd them to Die, without as much as naming their Crime, they were in an instant cut to pieces by his Guards before his Face. To conclude the Tragedy, the Great Duke ordered to be brought before him out of Prison (where he had been detained a great while) a certain person venerable for his Old Age and Nobility, as being extracted from a very ancient Family, whom he run through

through the Body with his own Lance, and not satisfied with that, after the Old Man lay upon the Ground, wallowing in his Blood, gave him at least Fifteen or Sixteen Wounds more, till he died upon the Spot.

This Spectacle having thus continued for four Hours, the Tyrant before he returned to the Castle, would needs give a Visit to the Widow of the Treasurer, whom he had caused to be executed just before. She was Sister to the Duke *Wiazinski*, and one of the handsomest Ladies in all *Muscovy*, whom he found shut up in her Bed-chamber, all over whelmed with Grief, and lamenting the miserable Death of her Husband in Terms so Passionate, that it would have moved Compassion in a heart of Stone. But the Tyrant being void of all sense of Humanity, no sooner entred the House, but ordered her to be stript stark Naked, and to be set with her bare Buttocks upon a Rope, fastned titely for that purpose betwixt two Posts, and so to be drawn upon the Rope, till the tender Flesh of this Pretty Creature, not being able to resist long the violence of this motion, was torn every where to the very Bones, of which she died some days after. She had a little Daughter and Son, who had been forced to be the mournful Spectators of their dear Mothers Misery; the first was sent into a Nunnery, the last Condemned to a perpetual Punishment. The Chancellor's Widow was also forced to embrace the Monastick Life, and his Son sent Prisoner to the Castle of *Bielejexoro*, which lies in one of the Northern and most unfrequented Provinces of *Muscovy*. Some days after this Slaughter, about Fourscore of the Wives and Daughters of these two Hundred Nobles, he had caused to be Butchered before his Face, where dragged by the Hair, to the River side, where they were all drowned. About the same time, one of his Secretaries having been presented with a Pike by a certain Countryman, the Great Duke having got Notice of it, caused him to be thrown into a Lake, where, as he said, he might have Fish enough, since he was so great a lover of them. The

The *Lithuanians* having by a stratagem surpris'd the Castle of *Borsko*, took the Governour and his Lady Prisoners, who being afterwards exchanged with some *Poles*, returned to the City of *Musco*, where they were no sooner Arrived, but the Great Duke ordered three Gibbets to be Erected, on which the Governor, and two more of his chief Officers being fastned with a Rope about their Wastes, the Tyrant and his Son shot their Arrows at them till they were killed, telling them, ever now and then, *Thus you ought to have defended your Cause.*

His own Brother, though he had lived all along with the greatest Circumspection in the World, for fear of giving any occasion of Jealousie to the Tyrant, yet could not escape his hands. For under pretence that one of his *Bojares*, called *Trzcriack Wis-konati*, had given information against him, he caus'd him, without being heard, to be tortured in the most violent manner that could be invented; and thus having forced him to make a Confession where his Treasure was hid, his Head was cut off in the presence of his Lady, who all this while lay prostrate at the Tyrant's Feet, and in vain was imploring his Clemency: But instead of lending a favourable Ear to her just Petition, she was stript stark Naked, expos'd to the view of the whole Court, and afterwards dragged to the River and drown'd.

It us'd to be a common Custom with him, to make Ladies of the greatest Qualities to stand Naked before him, and if he took any liking to them, after he had abused them himself, to expose them to the Officers of his Guards, and afterwards cause them to be hanged at their own Doors, where the Husband was to go out and in, perhaps for three or four Weeks, till the Tyrant was pleas'd to order the dead Body to be removed. He was something more favourable to a certain merry Crew of *English*, and other Women Foreigners, who had, as it seems, laugh'd at some of his Pranks, which he us'd to play at certain times, when he was in a good Humour; which he taking Notice of, they were all sent for to the

the Palace; where, after they were all stripp'd stark Naked, in a very large Room, he Commanded several Bushels of Pease to be thrown down before them, which he made them pick up: When he had done, he treated them with some Wine, and bid them to take heed for the future, how they made sport with so great an Emperor. Perhaps, having been us'd to take a view of the *Muscovian* Ladies, he took this opportunity to see how far the Foreign Women differed in Shape from his own Country-Ladies.

After he had, in a manner, thus either ruin'd, or quite destroyed all the most antient Families of *Muscovy*, he turned his Fury against the *Polish* and *Lithuanian* Captives, of whom he had a great Number: Some of these were slain by his own Hand; the rest, to the Number of some Thousands, Men, Women and Children, were, by his Order, cut in Pieces, or thrown into the River. His Cruelties exercis'd against the Inhabitants of *Novogorod*, *Plescou* and *Twere*, are the most Barbarous in the World, being not to be parallel'd in History.

Of the Barbarities committed in the City of *Novogorod*, we have spoken in the Description of that City, so that it will be superfluous, to give a further Account of them here: We will only add thus much, That, as he exceeded all the Tyrants that ever were infamous for their Cruelties, so it was he that perfect'd the Work begun by his Grand-father: to wit, by suppressing the Antient Nobility, to make himself absolute Master of this great Empire: Which when he had obtained, he grew also insupportable to Sovereign Princes. How he treated the *Polish* and *Lithuanian* Captives, we have related before; and his Ambition being unmeasurable, he gave a proof of it to a *French* Ambassador; who having put on his Hat in his Presence, he caus'd it to be Nailed to his Head. Sir *Jerom Bowes* having, not long after, been sent by Queen *Elizabeth*, as Ambassador to him, he not only put on his Hat, but also cockt it before him. At which Boldness, the Tyrant being somewhat startled, asked him, Whether he were ignorant how he

R

had

had served the French Ambassador? Unto which, Sir Jerom replied, That there was a great difference betwixt them two; That, for his part, he knew whom he Represented; that he served a Queen, who knew how to Revenge any Affront put upon her Ministers. The Great Duke was so far from being displeased with this bold Answer, that ever after he had a great esteem for him; telling his *Bojares*, That he questioned whether, among them all, there was one that dare do so much for him. It was in his Reign that the *English* settled first their Trade in *Russia*, as we have mentioned in the Description of the City of *Archangel*. He had three Sons; of which, the Eldest being struck by his Father one time, with a stick, died with Grief; or, as some will have it, by his Father's Lance: The two others were, *Fedor*, or *Theodor*, and *Demetrius*; the Eldest of which succeeded him in the Empire. He Reigned Nine and Thirty Years, and died in the Year 1584. in the Fifty sixth Year of his Age; beloved by few, but dreaded both at home and abroad, and might have been counted one of the greatest Princes that ever sat upon the *Russian* Throne, if by his most barbarous Cruelties he had not defaced the Glory of his great Actions, and had drawn upon his Family the Vengeance of God, which was very conspicuous in those Revolutions which after his Death happen'd in the *Muscovian* Empire; which, as they are the most surprizing in the World, so we intend to give a most exact account of them, as well as the succeeding Reigns, till the Arrival of his present *Czarish* Majesty in *England*, in the Second Volume of this Treatise.

n

F I N I S.

Books Printed for A. Roper at the Black Boy against St. Dunstan's Church, in Fleet-street, 1697.

A True History of the Several Designs and Conspiracies, against His Majesty's Sacred Person and Government; as they were continually carried on from 1688 till 1697, By R. K. &c.

The Doctrine of Acids, in the Cure of Diseases, farther asserted: Being an Answer to some Objections raised against it by Dr. F. Guthill, of Dorchester in Dorsetshire, in which are contained some things relating to the History of Blood; as also an Attempt to prove what Life is, and that it is principally supported by an Acid and Sulphur. To which is added, an exact Account of the Case of Edmund Turner, Esq; deceased, as also the Case of another Gentleman now living, exactly parallel to Mr. Turners, By John Colebarch, a Member of the College of Physicians, London.

The History of Poland, in several Letters to Persons of Quality: Giving an Account of the Antient and Present State of that Kingdom, Historical, Geographical, Physical, Political, and Ecclesiastical, viz. Its Origine and Extent. With a Description of its Towns and Provinces; the succession, and remarkable Actions of all its Kings, and of the Great Dukes of *Lithuania*. The Election, Power, and Coronation of the King: The Senate, or House of Lords: The Diet, and form of Government: The Priviledges of the Gentry; their Religion, Learning, Language, Customs, Habits, Manners, Riches, Trade and Military Affairs, together with the state of Physick and Natural Knowledge; as also an Account of the *Tutonick* Order, and of the Duke of *Curland*, his Family and Territories, with Sculptures, a new Map after the best Geographers, with several Letters relating to Physick, By B. Connor, Fellow of the Royal Society, &c.

Books

Books Printed for A. Bosvile, at the Dial,
against St. Dunstan's Church, in Fleet-
street, 1697.

THe Memoirs of the Count *de Rochefort*, contain-
ing an Account of what past most memorable,
under the Ministry of Cardinal *Richelieu*, and Car-
dinal *Mazarin*, with many particular passages of the
Reign of *Louis* the present *French* King, never be-
fore in Print; made *Englisch* from the *French*, the Se-
cond Edition Corrected.

The Christian Belief: Wherein is Asserted and
Proved, That as there is nothing in the Gospel con-
trary to Reason, yet there are some Doctrines in it
above Reason; and these being necessarily enjoin'd
us to Believe, are properly call'd Mysteries; in an
Answer to a Book, intituled, Christianity not My-
sterious. The Second Edition, with a Preface, and
other Additions.

A Discourse of Conscience, Published chiefly for
the Benefit of the Unlearned, tho' it may also be use-
ful to others. Together with Brief Reflections up-
on that which the Author of Christianity not my-
sterious saith upon that known Text, *1 Tim. 3. 16.*

The Interpretation of Dreams digested into five
Books, by that Ancient and Excellent Philosopher,
Artimedorus. The Eleventh Edition, much correct-
ed by an old Original Copy, with the Life of the
Author, with many more Additions, with the Judg-
ment of some of our Modern *Englisch* Writers, con-
cerning the good use to be made of some Dreams,
and the Table very much amended.

Hist. Ruys.

405

